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# *First Study on Mohammedanism.*

## *Mohammed, the Prophet of Islam--What the Mohammedans Believe and Practice.*

The material for these studies on the Mohammedan World has been gathered, by the writer, from Islam: A Challenge to Faith; The Mohammedan World of Today; Our Moslem Sisters and In the Valley of the Nile, as well as her own personal observation and experience as a missionary in Egypt.

### *Mohammed the Prophet of Islam.*

BY MRS. JOHN P. WHITE, TOPEKA, KANSAS.

For more than a hundred years the church has actively undertaken the conversion of the heathen. Missionaries have been sent into all lands. No sun has been too hot to stop their progress, no ice and snow too cold to cool their ardor. With a consuming passion to make Christ known, they have toiled year after year in the darkest corners of the earth. The force was small; the world was great, the need was awful, so that over-whelming problems presented themselves to these workers wherever they went.

Among other fields they entered India, Persia, Siam, China, Syria, Turkey, Egypt and all North Africa. In these lands they found mixed people, but a large proportion of Mohammedans. In some of these countries there were remnants of Christian sects, Arminians, Greek Catholics, Maronites, Nestonans and Copts. The missionaries were not long in their midst until they found that these people were utterly ignorant of the way of life. The doors to the Moslem world were closed, so instead of "beating at the bolted and barred doors of Islam at a time when there was no religious liberty they entered the open doors to the lost sheep of house of Israel."

In lands where heathenism was dominant it was found that idol worshippers yielded to the Gospel influence more readily than did the Mohammedans.

It was natural therefore that the missionary should enter the place of least resistance when every place was equally needy.

There has been a growing conviction among missionary workers for some years that while no part of the Foreign field is adequately manned yet there is an unequal distribution of the forces and

NOTE.—We are pleased to announce to our readers, especially students of missions, that the preparation of articles on Mohammedanism, for the three successive months, have been assigned to Mrs. John P. White of Topeka, Kansas. Mrs. White is particularly competent to make this study interesting as well as instructive. The editorial columns contain suggestive topics for more extended study.—EDS.

that the church is neglecting the Moslem world in particular.

Comparatively little has been done towards the direct evangelization of the Mohammedans. Some Christian people have erroneously held with Carlyle that Mohammedanism is a kind of Christianity; some believe the doors are not yet open; some are ignorant of the real teaching of the Moslem faith; some are utterly indifferent to their responsibility to carry the Gospel to every creature—Mohammedan as well as heathen.

Dr. Lepsius has said, "The time has not yet come because we have forgotten to wind the clock; the doors are not open because we have kept the key in our pockets. The Mohammedans are not converted because we ourselves have not been sufficiently converted."

*It is impossible for the church to do her full duty to these people without knowing something of them and their needs.*

The minds of the women and young people of the church are to be concentrated this year on the Moslem World. The great hope of those who have planned this is, that the church may seriously study the problem of reaching the Mohammedans and that lives and treasures may be laid on the altar for their salvation.

Let us look first at the life of Mohammed—the prophet of Arabia, the founder of Islam. When we understand something of his life and character, we shall understand something of his religion.

It has been truly said, "That Christianity is not a religious system, but a *life*; that is Christ. With almost equal truth it may be asserted that Islam is Mohammed. Though the Koran sets forth the ethics of Islam yet the people follow the example of Mohammed. His spirit is infused into the life of his followers in a wonderful way, and animates their hearts, in every Mohammedan land.

The character of Mohammed is a historic problem and many have been the conjectures as to his motives and designs. Was he an impostor, a fanatic—or an honest man—a very prophet of God? He appealed to the Old and New Testament in proof of his mission. He claims to be weighed in the balance with the divine Jesus, but he is found wanting.

About August 20, 570 A. D. was born this child who was destined to wield such a mighty influence in the world. His father, Abdullah, servant of God, a merchant, died a short time before his birth. Amina, his mother, named the child Mohammed. The very old Mohammedan historians mention that this name was known before among the pagan peoples, but they add, these were named Mohammed in honor of the future prophet.

One hundred years from the time of the birth of this Arab child, his name linked with the name of God, was called from 10,000 minarets five times daily from the Persian Gulf to the Atlantic and his religion was sweeping everything in three continents. Many theories are suggested for the true explanation of this marvelous spread of Islam. The sum of them all is perhaps the real reason.

"The weakness of the Oriental Churches, their corrupt state, the condition of the Roman and Persian empires, the easy going moral character of the new religion; the power of the sword and fanaticism, the great truths of Islam, the genius of Mohammed's successors, the hope of plunder and the love of conquest."

We cannot omit as the supreme cause of success the *genius* of Mohammed. Whatever we may say of the life of this man we cannot deny that he was a marvelous leader of men.

A Moslem writer gives this description of the prophet "Mohammed is the most favored of mankind, the most honored of all the apostles, the prophet of mercy, the head of the faithful, the bearer of the banner of praise, the intercessor, the holder of high position, the possessor of the River of Paradise, under whose banner the sons of Adam will be

on the day of judgment. He is the best of prophets and his nation is the best of nations; his companions are the most excellent of mankind after the prophets and his creed is the noblest of all creeds. He performed manifest miracles and possessed great qualities. He was perfect in intellect and was of noble origin. He had an absolutely graceful form, complete generosity, perfect bravery, excessive humility, useful knowledge, power of performing high actions, perfect fear of God and sublime piety. He was the most eloquent and the most perfect of mankind in every variety of perfection and the most distant of men from meanness and vices."

A poet says of him, "The merciful has not yet created one like Mohammed, and to the best of my knowledge never will do so." Then the writer records how he helped in humblest services in his domestic circles.

Ali stated that he asked the prophet regarding his mode of life and that he replied, "Knowledge is my capital; love my foundation; desire my vehicle; the remembrance of God, my boon companion; grief my friend; knowledge my arms; patience my cloak; the pleasure of God, my share of plunder; poverty my distinction; renunciation of the world, my profession; faith my strength; truth my interceder; obedience to God my sufficiency; religious war my nature and the refresher of my eye is prayer.

As to his humility, liberality, bravery, bashfulness, fellowship, kindness, clemency, mercy, piety, justice, modesty, patience, dignity, trustworthiness and other praiseworthy qualities they were all very great."

We shall see later whether this beautiful though fanciful picture of the prophet is a true one. Mohammed's mother, Amina, died when he was a small boy, about six years old. He was placed under the care of his grandfather and two years later when the grandfather died he was placed under the care of an uncle, Abu Talib. This period of his life is eloquently and beautifully referred to in the Koran.

"I swear by the splendor of light,
And by the silence of night,
That the Lord shall never forsake thee
Nor in His hatred take thee,

Truly for thee shall be winning
Better than all beginning,
Soon shall the Lord console thee
Grief no longer control thee,
And fear no longer cajole thee.

Thou wert an orphan boy yet the Lord found room for thy head,
When thy feet went astray were they not in the right path led?
Did he not find thee poor yet riches around thee spread?
Then on the orphan boy let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty ever let praise be sung and said."

This little quotation has all the rhythm and beauty of the original Arabic.

The early life of Mohammed was uneventful. The herding of sheep and goats was his occupation, the monotony of which was broken by a mercantile journey to Syria when he came in contact with Christians. When he was 25 years of age he entered the service of a wealthy widow of Mecca, Khadijah, by name. Evidently his journeys to Aleppo and Damascus must have brought rich returns to the owner of the caravan for Khadijah rewarded her agent by giving him her hand in marriage though she was fifteen years his senior.

Mohammed's marriage gave him added prominence among his people. We must not think however that Mohammed was a mere camel-driver and goat-herder. Instead he belonged to the ruling clan of Mecca. His grandfather, Abd-ul Muttalib was the most influential and powerful man of that aristocratic city. Mohammed early learned what it was to be lordly, to exercise power.

All through his life, Mohammed came in contact with Jews and Christians. Without any doubt he knew much of their doctrines and of their book, for all

through the Koran, he refers to them as the people of The Book. In his own so-called revelations he has used large parts of the Old and New Testaments, in some parts correctly quoted, in others changed to suit his ideas.

MOHAMMED ALI.

Mohammed grew up among peoples where three religious systems, Paganism, Judaism and Christianity were struggling for the ascendancy. The people were in a state of unrest. Some were casting off idolatry. It was an opportune time for a man of genius to become the leader of a new religion. Mohammed was the man of the hour. At the psychological moment he announced himself as the prophet of God and declared his revelations. Just how long he had had this in contemplation, no one is able to say. He began having revelations and visions and he received his call to be a prophet while in meditation in the cave of Hira. He told his wife of all these things and she believed in him, then his two adopted children believed in him, then Abu Bekr believed and here began the nucleus of this religion which was soon to hold a "world empire of hearts in its grasp." The converts soon numered fifty, and Mohammed became more bold. He spoke sharply against the idols of the Kaaba and the people of Mecca instituted a series of persecutions which scattered the band of faithful followers.

Mohammed determined to flee from Mecca to Medina and this flight dates the Moslem era, the Hegira, or flight in 622 A. D. For thirteen centuries the Mohammedans have been dating their letters in the year A. H., but the end of the nineteenth and the beginning of the twentieth century sees them write A. D., in the year of our Lord.

A little before this time there came into the life of Mohammed an incident, which it seems was the most unfortunate that ever befell him and the Mohammedan women of the world. That is the death of his wife, Khadijah. Certainly, if this woman of strong character had lived as long as Mohammed did he would not have dared have a revelation on the subject of polygamy. The lengthening of her life might have spared that hideous blot on the character of Mohammed and might have saved the heart break of the 100,000,000 of Moslem women today who have been shamefully degraded and cruelly wronged.

But this was not to be. The same year that Khadijah died, Mohammed took to himself two new wives. It became necessary to have a revelation and allowing himself as he thought then, ample liberty, he had revealed to him that it was lawful for a man to have four wives.

Alas for him, he could not be restrained by his own law and before his death he had married eleven lawful wives and two concubines. His favorite was Aisha whom he married when she was ten years of age. No one can form a just estimate of Mohammed's character without knowing of his family life. Because of its coarseness and indecency, it must be shrouded from the eyes of refined people. These disgusting love

affairs of Mohammed and the details of his married life form a large part of the fireside literature of the educated Mohammedans all over the world today.

There are no words strong enough to denounce this man, who has snatched the crown from the mother's brow and trampled it in the dust, who has taken from her every sacred right, and has made her a mere chattel, who has taken her purity away from her and then has hidden her by veils and walls, to compel her to be virtuous.

Mohammed in his new home in Medina builds a great mosque and houses for his wives and feeling the power within himself he becomes a legislator and warrior. Success attended his campaigns in almost every case. In the eighth year of the Hegira, he returned to Mecca under terms of truce and performed the old pagan ceremonies, thus perpetuating them in the religion of Islam. Shortly after, Mohammed returned to Mecca with an army of 10,000 men, entered the city without a battle, destroyed the idols in the Kaaba and administered the oath of allegiance to the people.

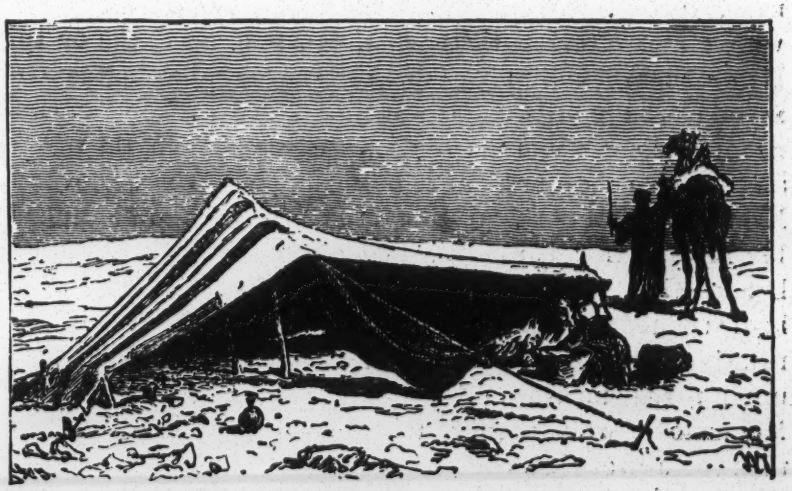
It might be well to mention here the Kaaba, which has become the center of the Moslem world. The word Kaaba means cube, though this is not an exact one. It is a building 37 by 38 feet and 34 feet high, containing a black rock. This belongs to the Pagans and was surrounded by idols in their worship. Mohammed destroyed the idols, but retained the stone. The Mohammedans say it was pure white when it was sent down from heaven, but it has become black by the kisses of the pilgrims.

Mohammed was growing old. He fell ill. After a final address in the mosque, having given counsel to his followers he lay down to die in Aisha's lap. Muir tells the story thus: "His strength now rapidly sank. He seemed to be aware that death was drawing near. He called for a pitcher of water and wetting his face prayed thus, 'O Lord, I beseech thee to assist me in the agonies of death.' Then three times he ejaculated most earnestly. 'Gabriel come close to me.' After a little he prayed in a whisper, 'Lord, grant me pardon and join me to the compassionate on high. (Then at intervals.) 'Eternity in Paradise! Pardon! Yes the blessed companionship on high.' He stretched himself gently. Then all was still. His head grew heavy on the breast of Aisha. The prophet of Arabia was dead."

Was this man a blessing to the world? Did he help mankind to a truer idea of God? Did he help make people better men and women because he lived and taught? Writers on this subject are very much divided. Whatever is said of Mohammed, all agree that he was a man of great genius, with a wonderful power to command.

James Freeman Clarke says, "That to him more than to any other of whom history makes mention, was given:

'The monarch mind, the mystery of commanding.
The birth-hour gift. the art Napoleon
Of wielding, molding, gathering, welding, banding



A BEDOUIN ENCAMPMENT.

The hearts of thousands till they moved as one.'"

Sir William Muir who has written so ably on Mohammedan questions believes that Mohammed was at first sincere and that he believed he had revelations from God, but that he became intoxicated by success and used his prophetic office for personal ends.

It seems that Mohammed was a sincere seeker after truth at the beginning, that his heart rebelled against the idol worship of the pagans, the picture worship of the Christians and the decaying forms of Judaism.

He learned many of the truths of the Bible and he had a real desire to help others to know God. But alas, when he began to feel his power he forgot his search after truth and thought only of self exaltation.

Even his greatest admirers must admit that Mohammed's moral character was never of a very high standard. Let him be measured by three standards. "The law of the pagan Arabs, the law he himself revealed and the law of the Old and New Testament which he professed to approve and supersede." It would not be hard to prove that he repeatedly broke every precept of the Sermon on the Mount, and seven of the ten commandments.

Never in his life did he manifest the love, joy, peace, long-suffering, gentleness, goodness, faith, and meekness, which characterize the man of Galilee. If we measure him by the old pagan standard he is still found wanting. The people among whom he lived were idolaters, slave holders, and polygamists. Even the robbers, who like Mohammed lay in wait for caravans, had a code of honor—this Mohammed broke. It was lawful to marry a captive woman whose relatives had been slain in battle but not until three months after their death. Mohammed waited only three days to take the Jewess Safiyah. It was lawful to rob merchants but not pilgrims on their way to Mecca. Mohammed broke this law and revealed a verse to justify his conduct. Among the pagans it was incest to marry the wife of an adopted son even after his death. When Mohammed wanted Zeinab, the wife of his adopted son Zeid, he had him divorce her and then he married her immediately. For this also he had a verse revealed.

And as we have mentioned before he did not keep his own law. He at first had revealed that a man might take four wives and he was the first to break the law taking eleven lawful wives and two concubines. Are you surprised then that many of his followers have exceeded even this? In the Koran and in early Moslem writings, Mohammed is regarded as human and liable to error. Later tradition however has placed a halo of glory around his head. He is called, "Light of the World, Glory of the Ages, First of all Creatures" and other names still more blasphemous.

"Moslems do not pray to him but for him in endless repetition. His name is never mentioned without the addition of a prayer." As Dr. Zwemer says, "One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while hoisting their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry in attacking a caravan; it hushes babes to sleep as a cradle song: it is the pillow of the sick and the last word of the dying; it is written on their door posts and in their hearts, as well as since eternity on the throne of God. It is to the devout Moslem, the name that is above every name." He believes that Mohammed can save him no difference how bad his character.

Islam denies the need of a mediator but, "It is evident in Moslem writings that Mohammed acts as mediator without an incarnation, without an atonement, without a need for change of character."

The apologists for Mohammed insist that he has been unjustly criticized. Let it be remembered that the people of this century have no history from which

to draw their conclusions save Moslem history. And if today we look at the character of this prophet in the light of the Gospel and Twentieth Century Civilization, we do the Mohammedans no wrong if we take their story of the prophet and condemn his actions.

Carlyle in Heroes and Hero worship declares that Mohammed has been misrepresented. He pleads for the sincerity of Mohammed and his writings and says his teaching is worthy of being believed. He even goes so far as to call it a kind of Christianity. Evidently Mr. Carlyle never lived among Mohammedan people nor saw the fruits of the teaching of Mohammed on the lives of the millions of his followers.

He also insists that Mohammed was not immoral because he says these indulgences were not of his appointment. He compares him to David, who sinned so grievously against God and humanity. But who ever heard of Mohammed's sorrow for his sin? Did he not rather cover them up and count them as virtue? When he wanted to take another man's wife he immediately had a verse revealed to make it right. If he wanted to violate any law whatsoever, he did it and said to the people, "Allah wills it."

How differently does David act when his sin comes before him in all its heinousness. "Have mercy upon me, O God, blot out my transgressions, wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgression and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight."

Let us give to the great prophet Mohammed the honor that is due him as a warrior, a legislator, a poet and a man of genius, but let us *never* allow him to be called a prophet of God.

The heart of every disciple of Jesus sickens at the thought of this selfish, sordid, sensual man claiming to supercede the Divine Son of God. The life of Mohammed needs an apology at every turn, but our Prophet has stood the storm of criticism for twenty centuries and still the verdict of the unprejudiced is, "I find no fault in him."

IF THE MOHAMMEDANS OF TODAY, FOLLOWING THEIR LEADER, ARE SO TRUE TO HIM AND SO ZEALOUS TO PROPAGATE HIS TEACHINGS, HOW MUCH MORE SHOULD THE DISCIPLES OF JESUS CHRIST MAKE KNOWN HIS NAME AMONG ALL NATIONS.

## *What the Mohammedans Believe and Practice.*

IT is hard to conjecture what might have been the fate of the religion of Islam if there had been no enthusiast to take up the leadership when the prophet Mohammed was taken away. The great commission of the apostle of Islam was to "slay the polytheists wherever they were to be found" and no sooner was Abu Bekr proclaimed Caliph than the faithful proceeded to carry out the command.

In all our study of Mohammed and his religion our minds will involuntarily turn to our great prophet—Jesus—who left as a last commission to His followers to carry the message of His love to every creature. These followers of Mohammed carried forward the conquest on which their leader had started. Many of the Bedouin tribes fell away from the faith after the prophet's death and had to be won back "by kindly treatment, persuasion and craft; by fear and the terror of the sword; by the prospect of power and wealth and by the lusts and pleasures of this life."

It is evident that Mohammed and his followers held before them no less ideal

than the conquering of the whole world. Although not missionary in the Christian conception of the word, yet in zeal for propagating the faith whether by sword or by preaching, Islam affords a striking example of how the great leaders of their army were missionaries of the faith. So the religion was carried northward to Syria and Turkey and eastward to Persia, India, China and the Islands of the sea. It swept like a fierce simoon across North Africa. History tells of Akba—one of the leaders that he rode his horse far out into the surf of the Atlantic and cried "Great God! if I were not stopped by this raging sea I would go on to the nations of the West, preaching the Unity of thy name and putting to the sword those who would not submit."

Wordly motives and the hope of gain doubtless played a large part in keeping up the zeal of these leaders. When some of these warriors, who had been accustomed to the simple life of the desert, were tasting the delicacies of Syrian civilization they said "By Allah even if we cared not to fight for the cause of God, yet we could not but wish to contend for *these* leaving distress and hunger henceforth to others." It is well for us to consider what these people of such fanatic zeal believe and practice. They are a mighty army today, 232,966,000, comprising one seventh of the world's population. They are enlarging their borders year by year as they push their way into the center of Africa, ever winning new converts to their faith. The religion of the Mohammedans is divided into Imam and Din—the first concerns their articles of faith or what they are to believe while the second refers to their outward conduct.

There are six articles of faith in which the faithful Mohammedan believes. God—His angels, his Books, his Prophets, the Day of Judgment and Predestination of Good and Evil.

### God.

Though the Moslem creed begins, "There is no God but God" and every chapter in the Koran begins "In the name of God the merciful, the compassionate" yet their Allah is not as our God. Muslims regard God as an Almighty ruler, but as differing in all respects from all His Creatures and separated from them by an impassable gulf. He is as arbitrary and despotic as any Oriental sovereign and to call Him our Father is gross blasphemy. He is our Master, our owner, and we are His slaves. We should be passively submissive to His inexorable will. Long ages before our birth he fixed our eternal destiny either a sensual Paradise or the tortures of Hell. In some respects Mohammed had a tolerably true conception of God, but in others he was utterly mistaken. The Christian truth that "God is love" did not enter his doctrine.

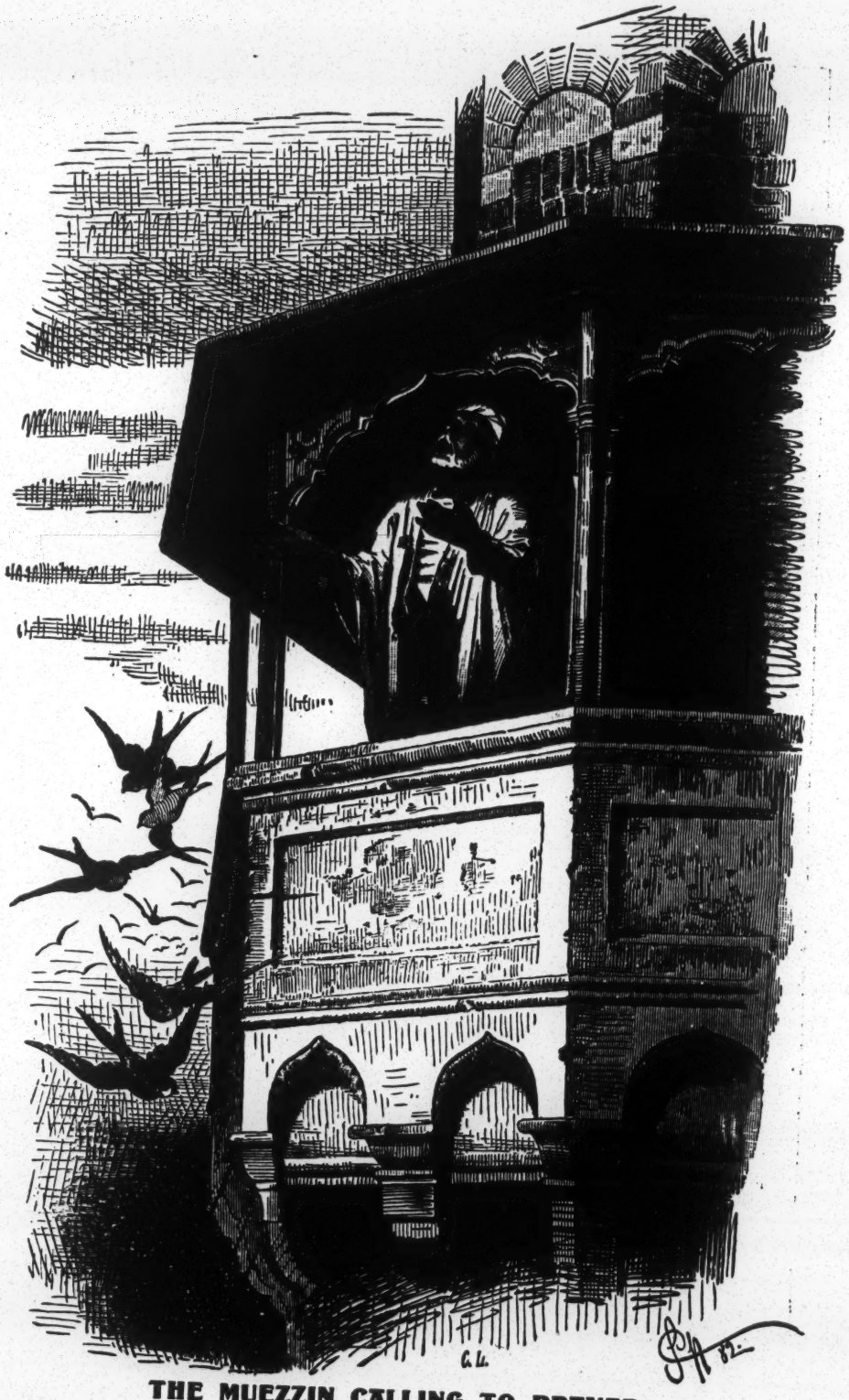
He robbed the divine Son of His place, stripped Him of His glory and claimed to supersede Him as the last and greatest prophet. Surely of him we may say in the words of Jesus, "He that honoreth not the son, honoreth not the father."

### Spiritual Beings.

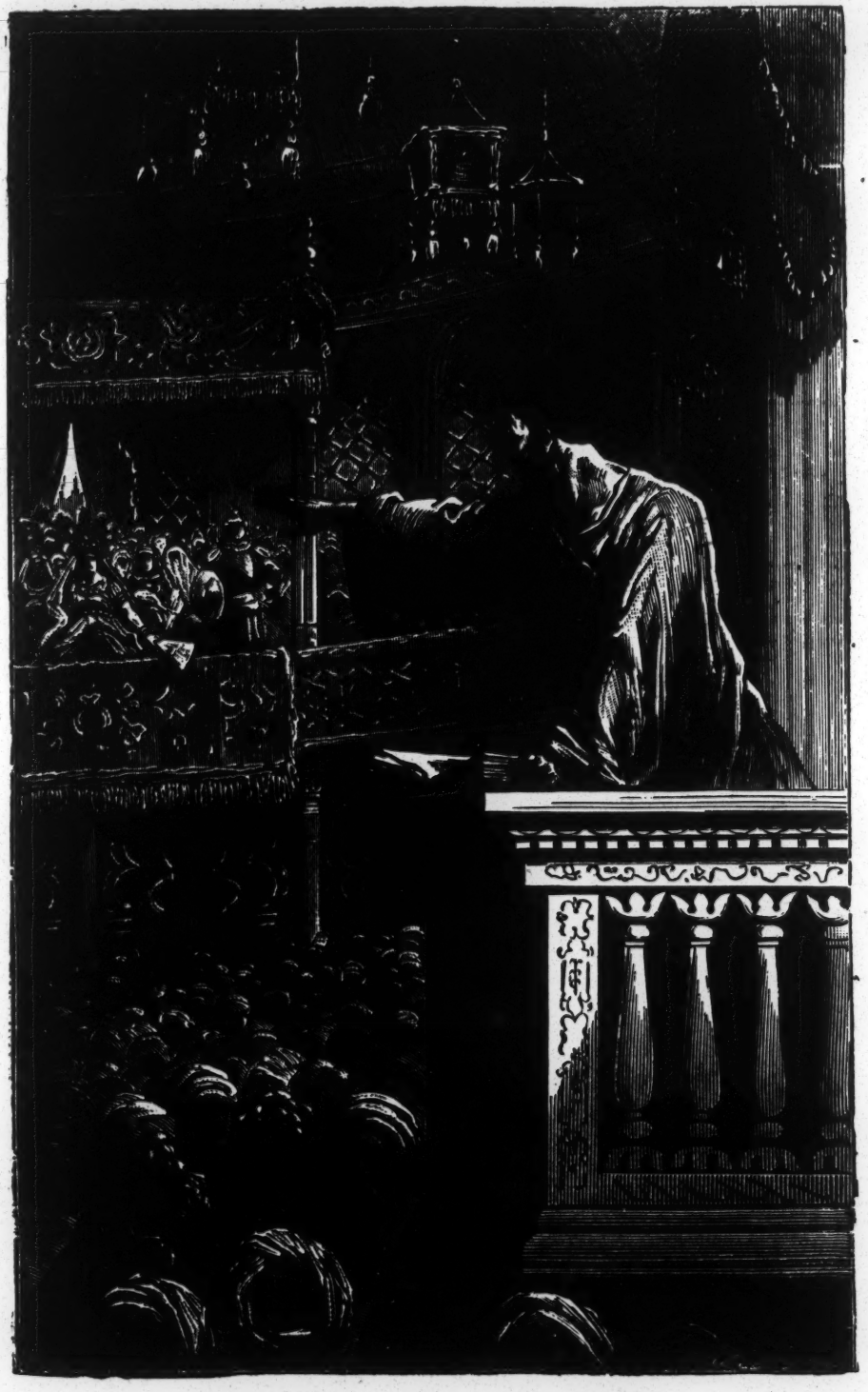
The Mohammedans believe in three kinds of spiritual beings—angels, jinn and devils. "There are two recording angels for each person who record the good and the ill, so Mohammed enjoined the people not to spit in front of them, nor on the right but on the left as on that side stands the recording angel of evil." Then there are the black angels with blue eyes who meet men after death and deal terrible blows to those who are not Moslems. The Jinn are both good and evil. There is a great deal of teaching on this subject in the Koran and Moslem theology. This article of their faith is the mother of a thousand superstitions. In Egypt, the work of the Evil Jinn is referred to as The Evil Eye.

### Books.

The Moslems believe that God sent down 104 sacred books. Adam received ten, Seth fifty, Enoch thirty, Abraham



THE MUEZZIN CALLING TO PRAYER.



PREACHING FROM THE KORAN.

ten, all of these are utterly lost. The four that remain are The Law, The Psalms, The Gospel of Jesus and the Koran. To be sure, the Koran is held to be the most remarkable uncreated and eternal. While there is abundant testimony to the Scripture in the Koran, yet the orthodox Moslem holds that the Scriptures have been changed.

The testimony of a converted Moslem sheikh, is that one of the great difficulties in the way of a Moslem accepting Christ is that he has always been taught that the Christians have changed the Scriptures. Thanks be to God there are thousands today reading the Scriptures and believing in Jesus the Saviour. While the Koran is translated into few languages and while three-fourths of the Mohammedans repeat their prayers in what is to them an unknown tongue, our Bible can be made intelligible to people of every nation, and has been translated for Mohammedans, not only into the Arabic but twenty vernaculars.

The Koran is a curious book; it is the ground work of Islam. The devotion of the Mohammedan to the Kóran is intense. The early Caliphs gained power and distinction by being able to repeat it, and to write it from memory. In the Arabic museum in Cairo there are some specimens of this work. There are some volumes that are 3 by 5 feet when opened. They are beautifully written by hand and adorned artistically. Indeed today the men who graduate from the Ahzar, the great University in Cairo, are able to repeat the Koran from beginning to end.

Here we may learn a lesson from the Mohammedan. What we need in our churches today above all else is to get the word of God in the minds and hearts of our young people. Not what some one says of the Bible, not what creeds men have deducted from the Bible, but what the Word itself says.

The Koran taken by itself is perhaps of all books the least intelligible. "It has no chronological order and its jumbled verses throw together fact and fancy, laws and legends, prayers and imprecations." Even a Mohammedan cannot read it intelligibly without a commentary. When a Moslem sheikh, who is a good reader recites the Koran, it is truly beautiful. The words of each sentence rhyme, and the musical jingle and cadence are highly pleasing, especially to the Oriental ear.

The opening chapter shows the sublimity of thought to be found in some passages.

"In the name of God, the Compassionate, the Merciful.
Praise be to God, Lord of the Worlds.
The Compassionate the Merciful King of the Day of Judgment.
Thee do we worship and to thee do we cry for help.
Guide thou us in the right path, the path of those to whom thou art gracious.
Not of those with whom thou art angered, nor of those who go astray."

Another verse:

"God there is no God but he the living, the Eternal.
Slumber doth not overtake him, neither sleep.
To him belongeth whatsoever is in heaven and on earth.
Who shall intercede with him except by his permission?
He knows what is between their hands and behind them, and they cannot encompass aught of his knowledge except as he please.
His throne is as wide as the heavens and the earth.
The preservation of both is no weariness unto him.
He is the high and mighty."

How much that sounds like a psalm of the Bible!

Of all plagarists Mohammed was the chief, though he has some close seconds in the leaders of the modern Mormon and Zionist movements. He claims that every word in the Koran was given him directly from God. The one who reads the Koran is to understand that at the beginning of every sentence are the words "Thus saith the Lord."

Mohammed has woven into his book many Bible narratives. Stories of the patriarchs, of Jesus and Moses and

Solomon are mixed with various revelations and stories of Alexander the Great and Aesop! In justification of himself, Mohammed says in Chapter 25: "And the unbelievers say, This Koran is no other than a forgery which he hath contrived and other people have assisted him therein but they utter an unjust thing and a falsehood. They also say, These are fables of the ancients which he hath caused to be written down and they are dictated to him morning and evening. Say He hath revealed it who knoweth the secrets in heaven and earth: verily he is gracious and merciful.

It is a very interesting study to go through the Koran to find the testimony which it bears to the Scriptures.

**Estimate of Christ.**

The Mohammedans say "We reverence all the prophets the same," but one does not study the Koran and the faith of Islam without discovering that they will have nothing to do with Jesus. They affirm the unity of God and vehemently deny the Trinity. The portrait of the Saviour given in the Koran is a caricature that makes the heart grow sad. He is represented as speaking while a babe, and performing miracles in his childhood. They believe that he was by deception taken from the cross, and that he ascended into heaven, "That he will come again at the last day, slay anti-Christ, kill all swine, break the cross and remove the poll-tax from infidels—that he will marry, leave children, die and be buried near Mohammed at Medina."

**Judgment and the Future Life.**

The Mohammedans believe in a judgment day, portrayed as a day of terrors. The paradise to which they look forward is one of physical pleasure. In the words of the Koran "It is a garden of delight with couches and ewers, and a cup of flowing wine; their brows ache not from it nor fails the sense; theirs shall be the Houries that is celestial maidens."

What commentators say on this subject is unfit for translation and what the learned sheikhs say, is likewise unfit to be repeated. The Moslem hell, which to their idea, is the place for infidels, is terrible beyond all description.

**Predestination.**

The meaning of the word Islam is resignation. Moslem is one who is resigned. The doctrine of predestination, as they teach it, has not only made them resigned but has paralyzed all progress among Mohammedans. God's will is arbitrary. He wills good for some and evil for others. Because of this no effort is made to rise above any unfavorable circumstances or condition.

It is of little or no use to argue with them on this line; they shrug their shoulders and say "fate" and that ends all. Canon Sell says "It is this dark fatalism which makes all Mohammedan nations decay."

**Good Works.**

It is incumbent on Moslems to show their faith by their works. Their religion requires that they observe forms and do many good works. They believe salvation depends upon the strict observance of the five pillars of religion. The first is the CONFESSION. The Mohammedan creed is so brief that it has needed no revision for thirteen centuries.

Dr. Zwemer says that "it is the shortest creed in the world; has been oftener repeated and has perhaps had more power over those that uttered it than any other. It is taught to infants and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world. LA-ILAHA-ILLA-LLAHU, MOHAMMADU RASULU-ALLAH There is no God but God. MOHAMMED IS THE APOSTLE OF GOD. On every occasion this creed is repeated by the believer. It is the key to every door of difficulty. It is the watchword of Islam. These words they inscribe on their banners and on their door-posts. They appear on all the early coins of the caliphs. Their creed of seven Arabic

words rings out in every Moslem village from the Philippines to Morocco. One hears it in the bazaar and the street and the mosque. It is a battle cry and a cradle song, an exclamation of delight and a funeral dirge."

There is no doubt but that the emphatic and constant repetition of this creed has often persuaded ignorant men of its truth and has indelibly impressed the belief upon the minds of Mohammedans.

**Prayer.**

Prayer is a very essential part of the Moslem religion. Mohammed called prayer "The pillar of religion and the key to Paradise." Their idea of prayer is very different from ours. We believe prayer to be "an offering up of our desires unto God for things agreeable to his will in the name of Christ with confession of our sins and thankful acknowledgment of his mercies."

With the Mohammedans, prayer is vain repetitions. Their prayers must be repeated in Arabic language always, while only one fourth of the Mohammedans of the world speak Arabic. Even though this is the case, we would not say that the people are insincere. Many perhaps earnestly and sincerely pray believing that Allah will give them a blessing. To pray acceptably according to their idea, one must pray in the right direction, that is toward Mecca. To do otherwise is deemed unpardonable.

Then there is the purification. Whole books on Moslem theology have been written on this subject giving every detail of methods of ablution by water and in its absence by sand. Specific directions are given on the use of the tooth brush. Five times a day the Muezzin calls from the minaret of the mosque calling the faithful to prayer. First at dawn, just after high noon, two hours before sunset, at sunset and again two hours after.

If one is in the vicinity of a mosque at one of these times he will hear the clear, musical voice of a muezzin calling, in the Arabic language, "God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Mohammed is the apostle of God! I testify that Mohammed is the apostle of God! Come to prayer, come to prosperity! Come to prayer, come to prosperity! God is most great! God is most great! There is no god but God."

Then one will see a few people engaging in prayer, a few will be in the mosque, a few on the street, a few at their work. Comparatively few engage in the daily prayer. The words used are short phrases from the Koran which

A BEDOUIN AT PRAYER IN THE DESERT WITH HIS FACE TOWARD MECCA.

include praise, confession and prayer for guidance. Private personal petitions are allowed after the liturgical prayers but those who have studied this subject doubt if such petitions are often added.

In case a man makes any mistake in purification, posture or method, his prayer is of no effect and he must begin all over again. You noticed that I said man. The women are not expected to pray. There is just one mosque in Cairo where women go to pray, and only a few avail themselves of this opportunity.

**Fasting.**

The one article of faith that is most binding on the Moslem and most generally adhered to *is fasting*. It is the one act which scores the greatest number of points in their account with Allah. The chief fast is the month of Ramazan. It is very hard on the peasant class when by the changes of the lunar calendar it falls in summer. Not a drop of water or a bite of food may be taken from the time in the morning when one can distinguish between a white and a black thread until the sun drops behind the horizon. Then the cannon peals out its welcome message that the day is done and every one begins to eat. The meal has been prepared befcrehand in the homes and is just ready when the signal is given.

The donkey-boys and carriage drivers and peddlars who are always on the streets, put their hands in their pockets and draw forth bread and onions or garlic or cheese and proceed to eat their simple fare. Naturally everybody is hungry and eats as long as the supply lasts or in case of richer people as long as the capacity lasts. The result is that they spend more money on food and suffer more from indigestion during the fast month than at any other time during the year.

Much of the night is spent in feasting and parties and general dissipation and among the wealthier people much of the day is spent in sleep.

This is what Mohammed referred to when he said that God would make the fast an ease and not a difficulty. The day must be sacredly observed, however, not only must there be total abstinence from food and drink, but bathing, smoking, taking snuff, smelling a flower and the use of medicine are prohibited. Infants, imbeciles, the sick and aged are exempt.

**Alms.**

Zakat or legal alms were originally collected by religious tax gatherers but in later years where Moslems are under Christian rule each one is to give according to his own conscience. The rate required is about 1-40 of the total income. When we compare this to the Jewish law which in all required 3-10 of the income to be given to God, we see how far below this standard Mohammedans are. But when we stop to think that in the richest country on earth where God's blessings are poured out daily upon us we give perhaps less to our God than the Mohammedans, does it not fill our hearts with grief and shame?

**Hospitality.**

A part of the Mohammedan religion is hospitality. It might also be said that that is a part of the Christian religion, for we have the injunction "Be not forgetful to entertain strangers." Alas! I fear we have forgotten. We entertain our friends sometimes, if we feel we can do it in proper form. But many miss the pleasure of fellowship in breaking of bread, or the talk over the teacups because the inexorable, social laws require such lavish service.

Mohammed excelled in the virtue of hospitality, leaving a noble example to his followers. They have not forgotten the lesson. Arabia is a land without hotels, but with lavish hospitality almost everywhere. The same is true of other Moslem lands. If one enters a house when the men are at their meal—the men eat first and alone—they will all call out "bis millah," "In the name of God" come eat, being understood. They

are so insistent that if one has not partaken of a meal, he can scarcely refuse. One is never allowed to leave a Moslem house without partaking of something. Coffee is always given and often fruit and sweets.

**Pilgrimage.**

Another pillar of the Molsem faith is the pilgimage to Mecca. It has proved to be the strongest bond of union among Moslems of different nations, and is a strong missionary agency. It has the same effect on the pilgrims that our great religious conventions have on our lives. The inspiration received makes one stronger in his beliefs and leads him to do more for the cause. The number of pilgrims varies, but at present there are from sixty to ninety thousand a year. Around the same Kaaba gather people who speak Russian, Turkish, Persian, Bengali, Urdu, Chinese, Malay, Swaheli, Hausa and other tongues. The service is in Arabic as they come to this common center to profess one religion, and repeat the same ritual. This common faith draws together "the Turkish effendi in Paris costume with Constantinople etiquette; the half-naked Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader from the far north; the almond-eyed Moslem from Yunnan; the Indian graduate from the Calcutta Universities; the blue-eyed Persians, black Somalis, Hausas, Javanese, Sudanese, Egyptians, Berbers, Kabyles and Moors."

Mohammed's word has been fulfilled. "So we have made you the center of the nations that you should bear witness to men." This Kaaba is the center of the Molsem world. There is a mosque set in an oblong space surrounded by colonnades used for schools and a general rendezvous for pilgrims. The treasures contained in this space are the Black Stone, the well of Zemzem, the stair case and two small mosques. The pilgrim who makes a visit here puts on the garb of a pilgrim which is a strip of white cloth, performs his ablutions, visits the sacred mosque and kisses the Stone. He then runs around the Kaaba seven times. Then he prays a set prayer.

At the place of Abraham he prays again. He drinks water at the sacred well of Zemzem which they believe is the scene of Hagar's distress. After some more foolishness, a sheep or other animal is sacrificed as the climax of the pilgrims' duty. This Feast of Sacrifice is simultaneously celebrated everywhere. It is in commemoration of Abraham's willingness to sacrifice Isaac, or as they believe, Ishmael. "Circumcision, though not once alluded to in the Koran, is the initiative rite among all Moslems everywhere. It is founded on tradition that is the custom of Mohammed."

**Feasting.**

Feasting is another custom. The Aed-el-kebeer, or the great feast, comes the first day after the long fast of Ramazan is broken. There are special religious services, and giving of alms and exchanging presents. New dresses are imperative among the female portion of the household. Every one dresses in her best clothes and jewelry, and if not allowed to go out, enjoys the pleasures of the day in the Hareem.

The other feast is the one to which reference has already been made. Though Mohammed professed to have no belief in the Jewish ritual and ignored the doctrine of the atonement, denying the fact of the Crucifixion, yet he made the day of sacrifice the great central festival of his religion. Perhaps he had grasped the thought that without shedding of blood there can be no remission, and hoped for the atonement which he denied.

May the Church of Jesus Christ hasten to the Mohammedan world with the message of the sacrifice that was once offered up for all. And thus may we "win for the Lamb that was slain, the reward of His sufferings."

# *The Child Labor Problem.*

By Miss Mary Wilgus, Xenia, Ohio.

HERE in the United States where it has been our policy to welcome the poor and down-trodden and oppressed of the reeking old civilization of Europe, and where it has been our boast that opportunity for independence and prosperity is abundantly open to all, here in the United States of America we are awakening to an uneasy sense that companion specters of poverty and child-labor with all their grisly and grewsome ugliness are stalking in and out among us; with their mouldy and blighting presence befouling life, shriveling happiness and establishing conditions for the growth of imbecility, for disease of every fearful and loathesome type, for mental paralysis and insanity and suppurating morals, whence issue poisons that threaten the most serious of dangers to our civilization.

The population of the United States is 80,000,000; of these eighty millions 16,000,000 are, in round numbers, of school age between the ages of six and sixteen years and they all ought to be in schools suited to their needs; official statistics report over 1,700,000 children between the ages of six and sixteen years engaged in working in mines, mills, factories, sweat-shops, and in messenger service of various kinds.

One needs only to have seen a few times in States where there are laws prohibiting the regular employment of children under an age limit, and where certificates of working age are required before children can be employed at all, the attempts to deceive officials whom the law requires to fill out certificates of age, on the part of children who want to get out of school into jobs and of parents who want them to do so; one needs only to have looked over a series of records kept by the public schools and seen how often a child grows two years older in one year's time, to know that many of those regularly employed workers reported officially as over sixteen years are really below that age; one needs only to think how many children doing home work in the tenements of large cities - and many of these very young children indeed, as young as four years, have escaped the official records altogether, to realize that the actual number of children at work must be considerably greater than 1,700,000.

Employees in a Philadelphia Textile Mill.

Two million is a safely conservative estimate of such children. Let us glance at these figures and try to extract some meaning from them. One-fifth of our entire population is of school age, and one-eight of the whole number of children of school age are employed in occupations that require of them per day eight, ten or more hours of monotonous and exhausting labor, some of it performed during the day and some at night. The fact that these children labor is not all.

Very often want or greed drives mothers to sell their own services to the industries that should be spent in looking after their homes and their children, so these children must go during the hours off duty to cheerless places where their food must of necessity be any poor stuff that can be easily scraped together by themselves, perhaps or by the mother during the few exhausted hours she can give to her home.

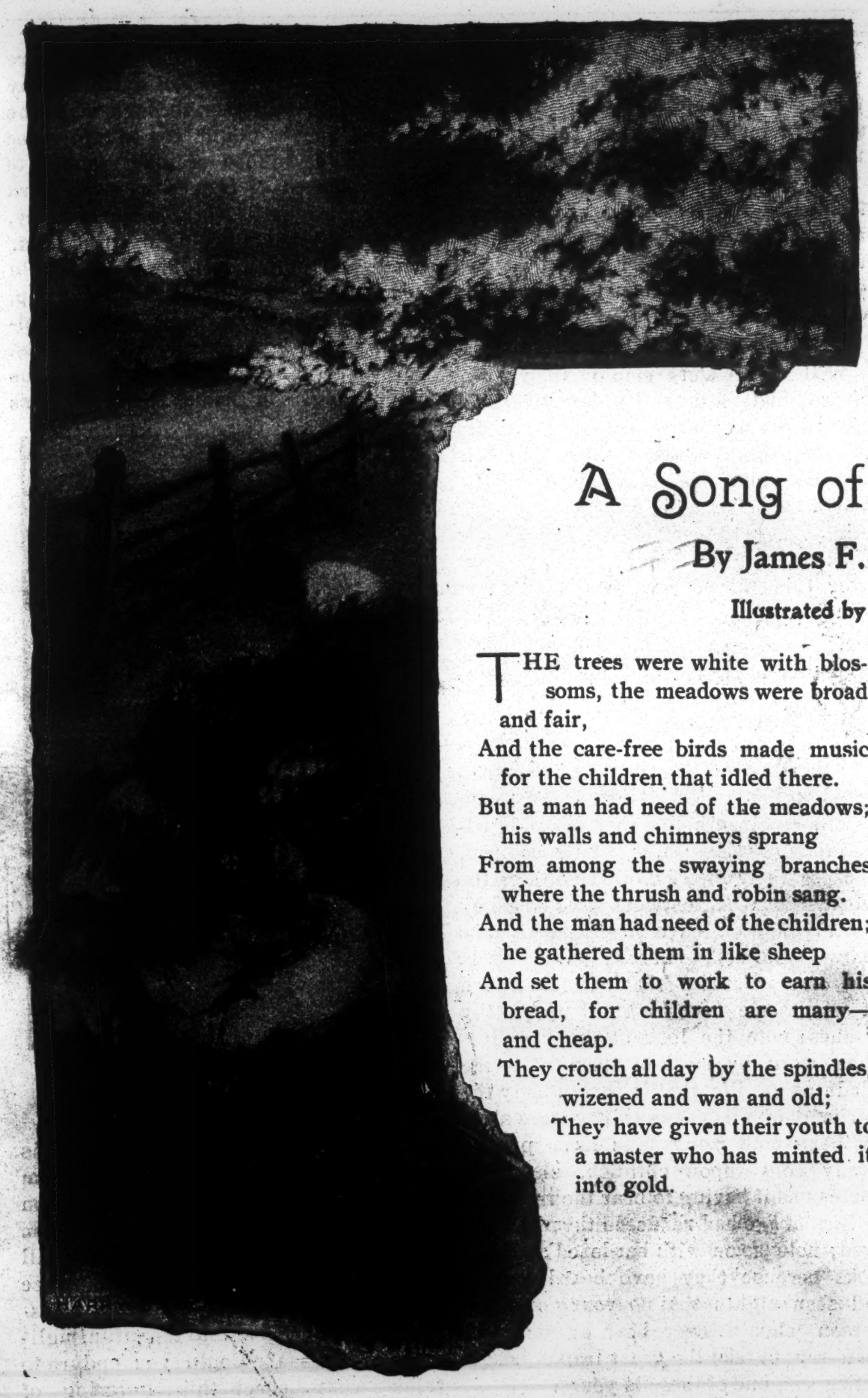
**Two Million Working Children.**

Will my readers employ their power of imagination to get a picture of TWO MILLION working children, ranging from four years of age to sixteen, gathered together into one astounding group, enough to make a big crowded city-full, *one fortieth* the entire population of the United States. Run your mind's eye over this multitude of phantom children you have conjured before you, and note many of them pale because their blood is thin through confinement and long hours; note many hollow-chested because they have breathed air loaded with lint, and exhausted of its life-giving oxygen through having been breathed through the lungs over and over again of other workers like themselves in ill-ventilated rooms; note many stooped, because their once flexible shoulders the world's burdens that should be borne by healthy adults, have been loaded; note many deformed, afflicted with rickets and other diseases that come from lack of wholesome food to build up healthy tissues; note the look of dumb endurance worn by most of them as if the gladness of life that is particularly the heritage of all young things were alien to them; note many with faces prematurely old upon childish, shrunken bodies, as if having to bear the responsibilities of age had rendered them weakly aged; note some with hardened and evil looks because they have heard sounds and seen sights that no young or adult person should ever hear or see—and then try to take the great leap of imagination that one of these is yours.

Could you endure, if one of them were yours, the slow misery of watching, day by day, the process through which he became such? Could you endure to see *your* child, robbed of play, robbed of sleep, robbed of chance to grow, work long hours until work is dumb agony, work until he faints or his head falls, dazed and asleep over his task? Could you endure to see him in dark, damp, unventilated places, breathing air smelling of mould, loaded with irritants, poisoned with exhalations from numerous other lungs in bodies more or less

One of the Little Burden Bearers of Cheaply Made Clothing.

diseased? Could you endure to see this child of yours come wearily home from his work, throw himself exhausted upon a poor bed in a corner of the one room where the complex life of a family all takes place? Could you endure to see the healthy beauty of his body transformed day by day into the pitiful ugliness of disease? Could you endure to think what effect this lowering of

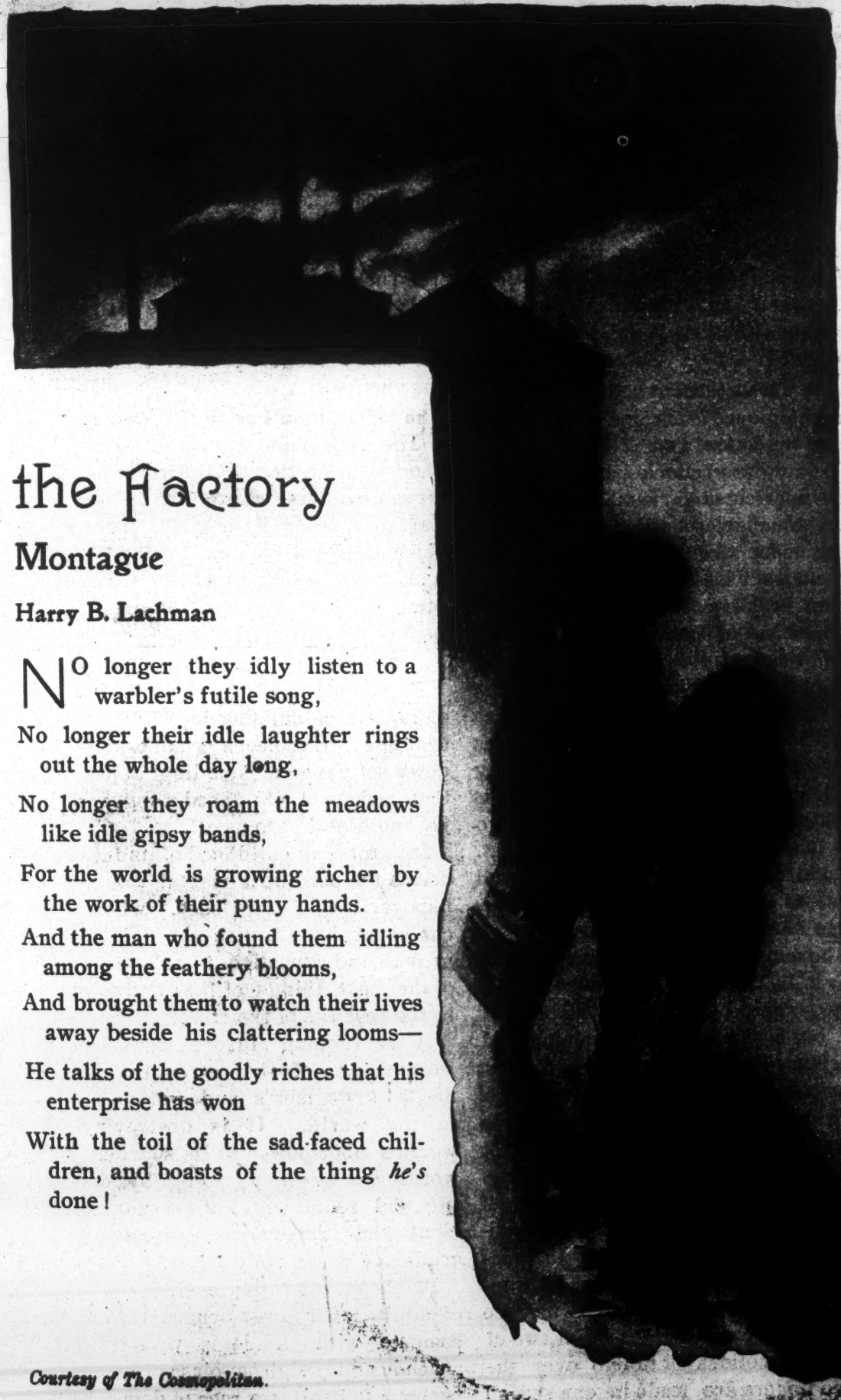


# A Song of

By James F.

Illustrated by

THE trees were white with blossoms, the meadows were broad and fair,
And the care-free birds made music for the children that idled there.
But a man had need of the meadows; his walls and chimneys sprang
From among the swaying branches where the thrush and robin sang.
And the man had need of the children; he gathered them in like sheep
And set them to work to earn his bread, for children are many—and cheap.
They crouch all day by the spindles, wizened and wan and old;
They have given their youth to a master who has minted it into gold.



# the Factory

## Montague

**Harry B. Lachman**

NO longer they idly listen to a warbler's futile song,
No longer their idle laughter rings out the whole day long,
No longer they roam the meadows like idle gipsy bands,
For the world is growing richer by the work of their puny hands.
And the man who found them idling among the feathery blooms,
And brought them to watch their lives away beside his clattering looms—
He talks of the goodly riches that his enterprise has won
With the toil of the sad-faced children, and boasts of the thing *he's* done!

*Courtesy of The Cosmopolitan.*

physical life would have upon the mental powers and spiritual forces of this child of yours? Would you dare contemplate what sort of a man or woman this plundered childhood would leave material for?

Reader, is this picture overdrawn? It is not urged that you accept it unquestioningly as true. It is hoped that it will be a suggestion that you investigate for yourself and find out whether it is true or whether it falls short of the whole truth?

Where are these two million child toilers employed? In the mines, boys wholly; in cotton and silk mills, girls mostly; in glass factories, boys; in messenger service of various kinds, boys; and in numberless tenements that are nothing more than lateral expansions of sweat shops. It is in these tenements that the very small children as well as older ones and of both sexes are worked. The children of the tenements help to make in the crowded rooms where they live, ready-made clothing, into which germs of disease, tuberculosis, scarlet fever, diphtheria and others of a long train are too often sewn—the spelling is intentional—to be scattered every where when the goods reach the market. Other children here help make artificial flowers, a work in which very tiny fingers can be employed; others paste boxes, candy-boxes, licking the paper to stick it down in known cases with small mouths fevered by sickness; still others string beads for beaded trimming and bead-trimmed slippers. The tasks that are done by these children are most of them simple enough, but the simple movements when repeated over and over by unformed muscles become deadening.

Take as an example the twisting of paper around wires for the stems of artificial flowers, which is perhaps the simplest of these labor-tasks. Let us suppose, or better, try for ourselves and see if it is not the case, that at least two of the rolling motions of thumb over the first two fingers are made in one second of time. That is one hundred and twenty motions per minute, seven thousand two hundred per hour, nearly thirty thousand in only four hours time. It is not claimed that these children work with the absolute regularity of clock-work; this computation merely serves to give some idea of the fatiguing quality of the work itself; but during the pressure of the rush season small time is allowed for pauses in which to rest tired and cramped muscles and work is continued for vastly longer periods than those of four hours.

**The Mills Claim Part of the Two Millions.**

The mills claim the largest fraction of the two million child-workers; and, women-readers, these are for the most part defenseless little girls, thrown into the closest association with adults of a class whose habits of life too terribly often, are such as all little girls should be forever protected from.

**What Is This Child Labor Doing?**

First of all and worst of all it is robbing childhood of childhood's right to innocent and spontaneous gladness; of that dewy softness and confiding dependence that makes of childhood a regenerating joy and blessing to us all.

It is robbing childhood of its future; it dooms the child to a mental dungeon of impoverished experience, whence he can never hope to rise through natural growth and education to an appreciation of the best things of life; and to share in the best life of the race.

It is robbing future manhood and womanhood of the strength that is needed to do men's and women's parts in the world. It is destroying the world's labor-power at its source. It is working a present wrong by displacing and reducing to idleness more efficient and expensive man-labor with crude and cheap child-labor.

Its cheapness is depressing the wages of adult labor everywhere that must compete with it. It is producing an anaemic and helpless class of beings, to perpetuate itself as a race of degenerates,

that must be inevitably a charge and heavy burden on the rest of society. It is preparing a culture bed for every form of disease, insanity and vice; deadly dangers that will have to be grappled and desperately fought to overcome if to completely overcome the results of such evil be possible. So inexorably true is it that if we sow the wind we reap the whirlwind.

**The Remedy.**

What is our obvious duty in the face of such conditions?

We, the Christian people of our land, striving to do what we can to advance righteousness, must cast aside our own ignorance and help to do for these poor children what their own parents through ignorance, avarice or poverty can not do.

We must provide the remedy, and this remedy in completeness is a proper social adjustment. But social adjustment proceeds by slow degrees and through numberless agencies. It narrows to this, we must gain control of the agencies, and as a first preparation for control of the agencies we must seek intelligence. A good place to begin is with statistics,—there is a wealth of information in statistics when we know how to use them. We must use our power of personal observation in a broad way if we can; but most certainly in a narrow local way if we are prevented exercising observation over a broad field. How many of my readers know how many saloons there are in their own towns if saloons are still tolerated in them? How many know the names of the proprietors of these saloons or the names of the owners of rooms used for saloon purposes? How many of you really know what kind of places the boys delivering daily papers —as you have seen them darting here and there and in and out—enter? Do you suppose that they go into saloons with their papers and do you suppose that they see and hear things upon their daily errands that no boy ought to see and hear? And the messenger boys that with capable air, so nimbly flit from place to place, where do they go? Are your homes and mine types of the places to which their work leads them? Learn with absolute certainty as to whether the places where messages are carried are all the kind of places fit for youth to see, hear and become acquainted with what is taking place within them. Statistics show that reformatories and other places for juvenile detention and correction, receive their largest commitments from the ranks of messenger boys. There must be some cause for this and a cause that surely we can help to remove.

Visit the factories of your own and other towns when possible and observe the conditions under which work is performed in them; or in the absence of personal investigation when such is not possible, seek reliable information from the investigations of others.

Be sure of your facts, and the effects which would logically follow from them, and you are ready to press for legislation. Legislation that will interfere with profit from business will be bitterly resisted but much legislation to mitigate the evils of child labor has already been accomplished and there is need of much more. One who looks facts in the face is forced to the stand that regulation of child labor is not enough, that the nature of the evil demands that it be abolished altogether.

As a step toward securing proper care for the emancipated child, and its mother, opportunity to exercise the care that every consideration of right demands from her for her offspring, although it may seem like interfering with an individual's right to sell labor in the labor market, laws must be made to regulate the employment of women.

Meanwhile, forces are freed to begin to bring about a better social adjustment. Industry will not suffer to any serious extent—there are plenty of substitutes for child labor better than child labor itself; but what if industry should suffer, is not the child paramount to everything

else? Wages of men will rise in response to changed conditions and fathers of families will become increasingly better able to provide for such families.

Adjustment, however will take time, and children deprived of their pitiful revenue, and families pinched for want of it, must be tided over the temporary hardship by public or private provision. The public recognizes schools as its rightful form of provision and specialized schools should be established that would combine kindergarten, manual training and sanitarium features in which play should hold a large and conspicuous place; for a little reflection will serve to show that the little atrophied morsels of humanity that would attend these schools have never had the opportunity to follow the play instinct; and would have to be pains takingly taught play as the children of our acquaintance are taught work. Reader, can you imagine a sight more calculated to set your heart-strings straining than a mass of little children whose lives have been so crushed out that they do not know how to play?

The necessity of furnishing food to under-fed children as a pre-requisite to educating them is beginning to grow large in the public consciousness and the children of these schools would have to be fed nourishing food at public expense, and such other sanitary measures would have means provided as would tend to restore their spent vitalities.

Finally,—and the writer approaches this aspect of the subject with less of confidence than any of the others is approached—if there are any fathers who do not show a disposition to assume responsibility for the support of their families as such support becomes possible and easier with the better adjustment of social conditions; society, to do itself and them justice, must find means to encourage such a disposition and to enforce one if necessary.

# *The Bitter Cry of the Children.*

By Miss Margaret McLoughry, Dean of Tarkio College.

The human heart is probably more quickly touched by the hardships of children than by any other suffering this world can inflict. With what they have suffered in the past we of the twentieth century have nothing to do, but there is no excuse for our ignorance of the woes we might help to relieve in our own generation. Since Mrs. Browning wrote that most pathetic of all sad poems, "The Cry of the Children," and Charles Dickens portrayed in "Oliver Twist" the pangs of hunger a child can suffer, perhaps no more powerful appeal has appeared in print than "The Bitter Cry of the Children" by John Spargo.

This is not a book to be recommended for whiling away the mornings of a summer's vacation; it is filled brimful of stern, solid facts concerning the wrongs, the want, and the woe of the little ones in this great Christian land of ours. Its story is depressing, as stories always are which tell us unpleasant truths and show us the painful side of life. But is it right for us to know only the things that give us pleasure? If the little ones suffer is it not our right to suffer with them until we have done something to improve their sad condition?

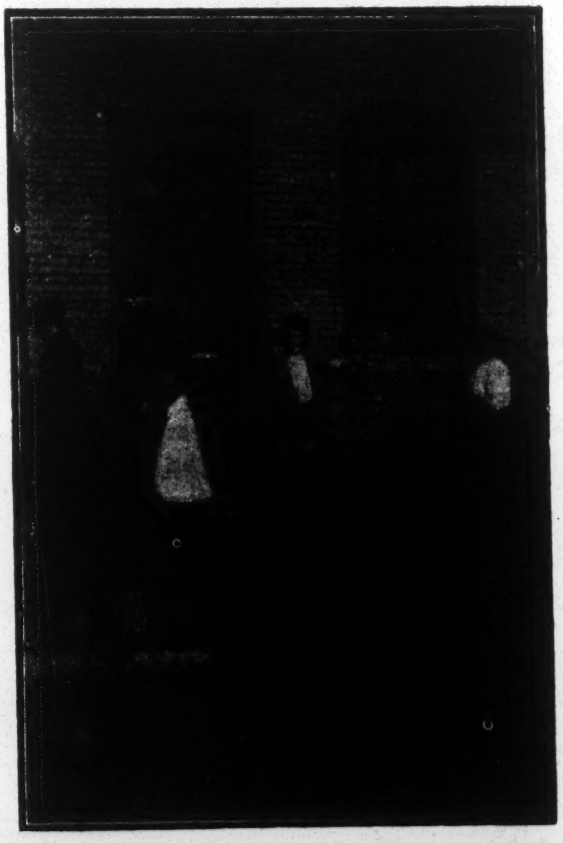
Mr. Spargo gives the impression of *knowing* his subject. He visited the schools, the slums, the mines, the factories, the sweat-shop, while such information as had to be obtained from others is quoted verbatim, and his authorities are plainly stated in an appendix. It is sad to know that conditions are as he

paints them, but we cannot console ourselves that it is only a fancy picture he has drawn to harrow our souls.

One's heart must ache, be it ever so hard, over the first chapter on "The Blighting of the Babies." The author makes very clear to us, as he says in the opening paragraph, that "it is on the weak, helpless babies that the heavy burden of poverty falls." He makes the rather startling statement, which seems to be verified by modern science, that nature takes such excellent care of the embryo baby that those of the poor come into the world equally as strong as those of the rich and just as able to fight for existence, no matter how the mother may have suffered for proper nourishment. But many a time the mother, fearful of losing her work and her scanty income, which may be her only means of support, remains too long at her post and the little one is ushered into the busy life of the factory or the mill surrounded by rude, cold-hearted men, women and children. A few days later she returns to her loom or her wheel, leaving the tender, helpless infant to be fed and cared for by one of the little mothers who, while old in knowledge of sin and the bearing of burdens, are scarcely past the age of childhood. How inefficient these little nurses are is shown by their feeding babies in the first weeks of their existence such indigestible articles as pickles, sausage, cabbage, beer, and bacon—food which, indeed, is often for lack of better nourishment fed by the mothers themselves.

The lack of proper nourishment and of the mother's protection renders the little ones subject to all the diseases to which childhood is heir and in such violent form as very often to prove fatal. Rachitis, bronchitis, and the Great White Plague, are diseases with which a large percentage of those who survive the perils of infancy start out toward manhood and womanhood.

Some of these children are so fortunate as to reach the school age free from the necessity of making their own living and spend a few years, or months, in the effort to obtain some education. The State, which provides so liberally for the cultivation of the child's mind, has altogether omitted the problem of his physical needs, and many of the small students come breakfastless to school with a few pennies to buy lunch consisting often of pickles, candy or damaged fruit. Private charities and the Salvation Army in some cities have arranged that breakfasts be furnished to such as have nothing at home; but very often family pride or a tactless teacher prevents a hungry child from securing any benefit from these agencies. With insufficient nourishment, poorly protected bodies, cheerless homes, and rude companions, these children can scarcely be expected to grow up fitted for honest and useful employment.



A factory which was fined for working 68 hours a week including nine on Sunday.

Perhaps it is the chapter on "The Working Child" that enlightened citizens of our great Republic need most

of all. It may yet be impossible to legislate extreme poverty out of our country; but the votes of intelligent citizens could surely prevent the worse than negro slavery to which hundreds of thousands of the tender children are bound. We may all know how severe is the physical strain on ourselves if, once in a long while, we are obliged to urge our bodies on after having reached the

Flash Light of a New York Sweat Shop.

stage of exhaustion, or to keep our eyes open when nature sternly demands sleep; and if it has been so, our reasons justified the effort and served as an incentive. But can we imagine how these tiny little ones—under sized from lack of proper care in infancy, many of them only four years of age, with no possible interest in the monotonous toil can endure such strain? Held at their work through long, long hours, sometimes at night, goaded on by the overseer's harsh words and cruel blows, drenched in a pool or by a shower bath when the eyelids droop, many of them fall by the way to be replaced by countless others growing up and waiting for their places. Do we not tremble for the civilization, or the lack if it, which tolerates such iniquity and for the industries whose great prosperity only this cruelty makes possible? Some of us hesitate to buy ready-made clothing because it savors too strongly of the sweat-shop; but when we carelessly toss into the garbage can an empty medicine bottle, or candy box do we stop to think that only the cheapness of child labor made the manufacture of such articles possible? In the mines of Pennsylvania and in the mills of the southern states, without mentioning the factories and the sweat shops in all our cities, there is enough of enforced child labor to make every chivalrous American citizen blush for his country.

These are only a few of the cruel facts which Mr. Spargo tells us with a sincerity born of investigation. And he does not stop with this, but goes on to tell us what is being done in many cities and states for the remedy of the evil and to show us the part which each of us may have in affording at least temporary relief to some of the little ones for whom our Master, in whose footsteps we are trying to walk, had only the tenderest, most loving sympathy. If you will have an intelligent sympathy for suffering humanity read and listen to "The Bitter Cry of the Children."

The Bitter Cry of the Children, by John Spargo. Price $1.50, McMillan & Co., Publishers, New York.

# Foreign News Budget.

## *Egypt.*

The following letter from Mrs. Harvey was not written for publication. Mrs. Harvey has had the care of procuring and forwarding the newsy letters from Egypt which our readers have learned to expect. We are glad to take this opportunity to thank Mrs. Harvey for her faithfulness. Our readers will be impressed by the long and faithful service Doctor and Mrs. Harvey have given to our Missions in Egypt. One would not think of these two as so long in the arduous labors of missionary life. God has favored them with years of health and service. The Magazine and its readers extend sincere love and interest to Doctor and Mrs. Harvey on their anniversary and many years for further service. Affectionately,

Eds.

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American U. S. Mission,
Cairo, Sept. 7, 1908.

My Dear Friend:—

We are all sorry to hear of the death of Mrs Dean. We had heard some time before that she was very ill and was in the South during the winter, for her health, but we had no idea that she was so very ill. Thus one and another of the workers pass away but the work goes on. It makes me tremble to think of our mission. Since the fifteenth of last October Dr. Murch and Dr. Ewing have been called home. Dr. Pollock and Dr. Grant have been laid aside from sickness and now Prof. McClenahan has been ordered to America to rest at least one year. We know that it is all right but it is hard for our sick natives to see it. We are always feeling that we need more workers. But God's ways are not as our ways and He rules over all. The work is His and He can work with many or few. We rejoice that we are to have Mr. and Mrs Phililps with us soon and we hope real soon, though we have had no word of their sailing. This is the forty-third anniversary of our marriage and we sailed from New York on the thirteenth of Sept. Of course we have not been in Egypt all of this time, for we have been in America three times. The first time we remained here ten years. The second time we remained thirteen years and the third time ten years. We came back the last time in January 1903. We have never yet regretted our coming to Egypt but are very thankful that we were sent here. We do not feel that we have done all we might have done, but we do not feel that our labor has been lost. God has blessed us with general good health. We enjoy meeting children and grand children of those who were in our schools and church years ago. We hear that we are to have fifteen students in the Seminary the coming session. Seven new ones. Nine of them are married but all will not bring their wives with them. I was always opposed to young men marrying before they had finished their course in America but here it is a little different. One of the best and most acceptable of those who finished last year was called the "father of seven" for he had seven sons. He was married before he started to college. When he told his wife he wanted to go to college she was startled, but then said, "if you want to do so, do it, I can go to my fathers and we will get on some way." She is one of our best women though she has had a heavy burden to bear. With love and very best wishes for you in your work and for your own self, Believe me yours sincerely,

H. M. Harvey.

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Zagazig.

Dear Friends:—

Every reader of the budget must be pleased to hear from the Martha J. McKown Memorial Hospital in Tanta, and these good people are too busy to write and tell you. So, since it has been my privilege to spend some days here, I thought I could tell you what a grand memorial this is, to one so worthy as our own Miss McKown. For some time before she left this country, she thought and planned, and talked and prayed for a

mission hospital in Assiut, feeling, as every one must do, and especially those who visit the homes, the great need for better help for the sick and suffering than could be otherwise obtained. Now not only that has been realized, but this one also, and we thank the Lord that streams of blessings flow from them both. As the heart receives the impure and weakened blood, renews and strengthens it, then sends it out again to all parts of the body to do its natural duty; so these centers receive from all parts of this land, weak, sin-sick souls, poisoned in mind and body and afflicted by all the ills that flesh is heir to. And by the constraining power of the Love of Christ, they are cared for, nursed, dosed and fed spiritually and physically, until finally renewed, they return again to the duties allotted to them. So as His Word is true and His promises Amen in Christ Jesus, we can be sure that the seeds here sown will bring fruit to His Glory.

If we look back but a few years we see the whole plan for this hospital on paper, a large undertaking and owing to the customs of the country, not re-assuring of speedy returns. But patient, christian living won the confidence of Christian and Mohommedan alike, until we can look up, thank God and take courage. From rather a small beginning, beds have been added and wards have gradually grown fuller. I heard the Superintendant remark that she must get some more baby beds even if they depended on Providence to pay for them, as they could not send away sick babies. One addition after another has been made, and at present they are much in need of an infectious ward. All of which makes us feel the fulfilment of Gods promise, that "He will pour us out blessings more than we are prepared to receive." Sometimes a sick woman will come from a village and be cured or it may be one almost blind and be healed, who, like the woman of Samaria, returns to tell their friends and neighbors what has been done for them and induce others to come and be healed. Thus the work once started, grows until the few pair of hands are not sufficient for the task of caring for so many. Yet following the example of the Great Healer, they are not willing that any should go away unfed.

And although often time foot-sore and weary, they go on dealing out their portions to this one and that. No doubt at the same time praying the Lord of this harvest of souls, to send forth more laborers into His harvest. So help us Lord, to unitedly lay hold upon these strongholds of prejudice and fanaticism, for the honor of our Lord and King.

Yours truly M. R. Hart.

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Experiences are similar to many elsewhere than in mission schools.

Girls Boarding School.
Khartum North, Aug. 14.

Miss McLean has charge of the culinary department but this morning I suggested that she let me order dinner and look after the kitchen for the day. Our cook is a Syrian woman who speaks a little English. Her name is the Arabic word for Joy. Her ideas partially correspond with those of the little boy who said, "A lie is an abomination to the Lord, and a very present help in trouble." She has not yet learned the first part of the verse but practices the latter part all too often. This morning she was to iron until time to get dinner. She put the irons on the ca-noon (a small charcoal stove) and began work. I laid out the dinner for her, "Now", said I, "we will have lentile soup, roast mutton and Irish potatoes, gravy and macaroni." Then I left her thinking we would have a nice dinner. About ten o'clock I went to the kitchen and found Joy trying to light the ba boor (a one-burner oil stove). It would not light. "I want a needle," she said. Unfortunately we forgot to buy any when we bought the ba-boor. The needle is to the ba-boor what a poker is to a wood stove, but even more necessary. I thought surely a Yankee can contrive something. I hunted up my knitting needles but they were too large. Then I got out one of the teasing needles I had used when studying Zoology. My father had made it for me by inserting a fine needle into a cherry-twig handle but that wouldn't do for the point must be bent like a crooked pin. Next I got a pin. One of the carpenters filed the head off, bent it properly and inserted it in a wooden handle, but even that would not do I had exhausted my resources and the ba-boor would not light. That left just one ca-noon on which to iron and cook dinner, but Joy was ingenious too. She thought she would fix a tin box for our other charcoal grate and then she would have two ca-noons. I went out just in time to find her starting for our water can with a large corkscrew. She evidently thought the corkscrew was a

fancy can-opener. She would soon have spoiled the water can, and the corkscrew too. I rescued the tin can or box and told her she must do with one ca-noon today. Poor Joy, she was not exactly "joyous." No doubt she thinks the trials in a new house are many. The ironing stopped and the roast, a small leg of mutton, went into the "hel-la" a cooking utensil much used here, and resembling in usefulness the black iron kettles which were once in such common use at home. The roast was a little large for the hel-la.

On going again to the kitchen I found the roast on the table. Joy had an adz belonging to the carpenters and was cutting the thing in two. She told me she needed a meat ax. I thought we would soon need a new table.

After various happenings dinner was served, and a very good dinner it was considering there was just one burner to cook it on. It was not quite all I ordered but one is often thankful for small mercies especially at house cleaning time. Our first course was lentil soup; the second, roast mutton, Irish potatoes gravy, tomato sauce, and bread. (Butter is sixty cents a pound so we do not use it three times a day.) The third and last course was canned peaches and bread. Our beverage was clear, sparkling water. Not a bad dinner for one's first day of house-keeping and a one burner-stove. Small thanks to me I fear, but long live the cook and may she become her name and be a "joy forever."

Fannie G. Bradford.

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Cairo, October 9th, 1908.

By the kindness of "Thos. Cook and Son" we were able to take a trip on the Nile leaving Cairo on September 25th and returning October 7th. In our nearly forty-three years in Egypt we have never taken a trip on Cooks steamers. The Nile is higher this year than it has been for twelve years and hundreds of acres of corn have been destroyed. We were the only passengers as the steamer is only used for freight and third class passengers in the summer. We were the only two on the upper deck and it was a delightful time of rest and quiet. The stops were many but very short, just long enough to discharge and take on freight and passengers, except at a very few places. At Assiout we had three hours where we saw a good many of the friends and several classes in the college as well as the hospital. At Luxor we had four hours of daylight. We took breakfast with Mr. and Mrs. McGill, were present at the opening exercises of the girls' school which Dr. Harvey conducted. We drove to the little cemetery where sleeps the bodies of Miss Gibson and Dr. Murch.

At Assuan we had a little more time. We called on the acting pastor and five other families, some of whom we had not seen for seventeen years. There are thirty members in the congregation there. They generally attend the services well, both on the Sabbath and in the evening and give liberally to the church. We were sorry to pass so many places as where we had friends without seeing them. At one town two men came on for a minute or two. Just as they were leaving one of them said to Dr. Harvey, "I am your son, you baptized me." He did not say when, but it must have been more than thirty years ago. Cook and Son just gave us the trip, we supplied our own food and bed clothes. It was a real pleasure trip and we trust that we are all the better prepared for the winter's work.

The schools in Cairo are all open and crowded. The Seminary opens November 2d. Unite your prayers with ours that it may be a good year for our church and that many souls may be brought into the kingdom of God.

H. M. H.

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## *India.*

### India's Customs Cause Great Suffering to Women and Little Girls.

Madhopur, India, Sept. 3, 1908

Dear Friends:—

The East moves slowly and we find old customs hold their own most persistently, especially in parts little touched by outside influences. You have read of legislation against infanticide and child marriage; but in practice, alas, custom is stronger than legislation. One village woman after acknowledging herself a sinner said, "But I never killed any of my daughters," intimating that others do kill theirs. When they do, who knows? Many babies die without opium or any other poisons being administered.

Last Saturday I went with a woman to see her nine-year-old daughter who had fever. The child was married two months ago and they say has been fretting for her mother. She is a delicate looking little thing—the only child living out of eleven.

When asked why she had given her in

marriage so young, her mother said, "Her father is dead and if I were to die there would be no one to make arrangements for her." Then she added, "I was married at *five years* of age."

Probably she does not even know that the law forbids a girl's marriage being completed before she is twelve, and she had no income from which to support the child; so this was the one plan she knew for her. I do not know that she received any money for her, but many people take quite a sum for their daughters.

In one instance which has recently come under my observation, the groom's people gave Rs 200—most of it borrowed at 6¼ per cent interest per month. Some one good at figures may be able to tell when that debt with such enormous usury will be paid from an income of Rs 24 per month and what the bride will have to live on in her new home.

I was greatly surprised to learn that a dear young woman of seventeen, who frequently comes to see me has been the mother of three children, all of whom have died, only one living to be three years old. She now mourns because she is childless.

These of whom I have spoken are Mohammedans. As Christians advance in intelligence they come to see the evil of these old customs and many Christian girls are in school until quite grown. The Christian community however, is growing much faster than the capacity of our school, so that only a limited number of Christian girls can have school advantages. When one sees how happy the school girls are and how readily they learn, it does seem a pity that all cannot have such privileges. The light has begun to shine on India's women. Pray on, labor on. The darkness will flee away. The light will yet prevail.

Your comrade in service,

Henrietta Moore.

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**A Day in the Memorial Hospital, Sialkot, by Dr. Maria White.**

Entering my private office after a wearisome day's work in which, with my assistant, we had taught, registered, examined, prescribed for, dispensed the medicine, washed the sores or reduced the fractures of ONE HUNDRED AND SIXTY-THREE RESTLESS, UNDISCIPLINED WOMEN AND CRYING CHILDERN, visited the indoor and prescribed for the sick there, together with the many other duties devolving on a missionary, a card on my desk confronted me, "Please write something for the news notes of the magazine."

"Impossible!" I said as my eyes rested on the eleven large barrels of medicine just arrived from England that must be unpacked and counted and compared with the list received from the wholesale druggist. "Impossible!" I said again as I thought of the twenty-two more barrels not yet lifted from the station, and also to be unpacked, and put in place. "Impossible!" I again added as my eyes roved wearily over my own boxes I am trying to pack for America, as Miss Lawrence and I expect to eat Christmas dinner in America this year.

"Yes, truly impossible" I said as I dragged my weary feet across to the Mohammedan wards, where I am having a new floor put down, to see how the workmen are doing.

"Mama Ji, how tired you look" sounded in my ears from above. "May we come to your room and press you (give massage)?" And looking up I saw the sympathetic faces of a number of our convalescent tubercular girls. Like a jaded horse I surrendered myself into the hands of these willing, but untrained girls and passed through a thorough course of massage, and though I often felt that I must cry out with the pain they inflicted on me, at the end I found myself refreshed, and decided to write my apology for not complying with the request.

Those who have not been in India cannot comprehend the work connected with giving over to a successor. The invoicing of everything in the institution that she may know what she is responsible for, as in an open institution like a hospital, where all classes of people go in and out, the most careful vigilance is necessary to prevent theft. And then the government and mission statistics, the report of the work and recommendations for the consideration of the medical board, and the thousands of little things to look after and this with Dr. Gilbakin and my native Hospital assistants both absent for their much needed vacations. Everything must be in proper shape that I may be free to aid Dr. Gilbakin to get hold of the different lines of work when she returns from the hills September 15th, as the Sialkot Convention begins the 28th and lasts till October 4. During that time no extra work can be accomplished as each one takes on double work that as many as possible may attend the meeting.

As Miss Lawrence and I hope to sail October 24th we must leave here the 19th and this gives a very short time to accomplish so much work. So my dear friends, you must forgive me for not writing a news letter for the budget.

Yours sincerely, Maria White,
Sialkot Hospital.

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The following is from our familiar friend, Emma Dean Anderson, of India.

August 28.

Misses McCullough, McCahan and I are spending our vacation at Ani, in Kulu Valley. Thinking the readers of the Budget would enjoy hearing something of this part of India, I shall write down a few things I have learned.

Kulu Valley is situated in the mid-Himalayas. The inhabitants are almost all Hindus. In 1901 they numbered 119,000. There are 360 temples and 150 of these are endowed by land given by pious Hindus and are mostly dedicated to local deities.

The people are purely agricultural; very simple in their habits; are ignorant superstitious and clannish. One of the Christians here at Ani told me that on the 13th of this month, a farmer near here gave about $200 of food, grain and money to the temple in sight of the Mission house.

When the people want rain they go to the temple with an offering and the priest will promise rain at such a time.

If it does not come and the person goes back to complain, the priest says "Oh! It is because you have not given enough to the god." Sometimes the possessions of the gods are stolen from the temples. Still the people continue to believe in the gods.

What can we say against it when we know that they might be won to Christ if there were only workers enough to go up and down these beautiful hills, and tell the people about Him.

Several families have been received here in Ani. Last Sabbath three Hindu women came from the village on the mountain opposite the Mission. They seemed very timid at first, listened very earnestly to the lesson of the morning. One of the women had her baby tied on her back, where it remained during part of the service.

Mrs. Carleton—formerly Miss Calhoun of our Mission—has a Christian community of seventy-six souls at Ani. The work is self supporting. One of the principal products of the place is American fruit—apples and pears. These find a market in Simla, 70 miles away, selling from twelve to sixteen cents per pound. They are carried on the backs of men. The journey is made in four days. There are many enemies to contend with. The bears and monkeys would eat the fruit from the trees if permitted to do so. The cows have to be watched when out in the pasture or they might be carried off by the leopards. Mrs. Carlton lost a fine cow last cold season in this way.

Almost all American fruits and vegetables do well in Kulu Valley. However at the Mission house, which is 4500 feet above the sea, it is too hot for either apples or pears; they are grown higher up the mountain, about 8000 feet high.

I know of no better opening for mission work than among these hills—splendid climate. Between this and Kangra valley one could travel for days and not find a single Christian or meet a missionary.

## FORM OF BEQUEST.

*I do give and bequeath the sum of ————dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.*

*Or, if the bequest be of real estate, as follows:*

*"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:*

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

# Editorial.

The joyful news must not be kept, but must be carried to the other sorrowing ones, and must be carried quickly. There must not be a moment lost. The happy women must not sit down together in mere personal enjoyment of the blessed news; there are others in the darkness of sorrow, and to these they must hasten with the gladness. We must not forget in our joy of the Christian life that there are others who have none of this joy; our mission is to carry the news, and to rejoice as we go on our way. J. R. Miller.

Go, labor on; spend, and be spent—
Thy joy to do the Father's will;
It is the way the Master went—
Should not the servant tread it still?
Go, labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,—what are men?

—*Horatius Bonar.*

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### *Wanted: Just Now.*

During the year 1908 a special effort was made to secure a larger circulation for the Women's Missionary Magazine with good results—yet the desired number—3000 additional subscribers—was not received. The simplest plan imaginable was used, that of asking for *one new* subscription. The effort is still in force and no time more urgently presented than *just now*. Where any one can do so it will be one form of missionary work to help increase the circulation of our Missionary Magazine. Surely the effort is worthy of our interest in missions. Many kind words have been received encouraging us to believe the Magazine is used and necessary to our Missionary operations.

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This number of the Women's Missionary Magazine contains the first study for 1909. No one can afford to neglect the apportunity offered in the year's studies already outlined in November number of the Women's Missionary Magazine.

How can we respond intelligently and sympathetically to the great mission problems if we know nothing at all of the conditions. The work of preparing these lessons for our leaders has its compensation in the larger number interested each year in the mission studies.

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Now is the opportune time to find *one* new subscriber. Your Christmas gift might include that *one.*

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The Missionary Review of the World, *new subscription* and the Women's Missionary Magazine, new or renewal, for $2.50 if ordered through treasurer of Women's Missionary Magazine, Mrs. S. M. Kelso, Xenia O.

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During this month Doctor Maria White and Miss Mary Lawrence of our India Mission travel homeward. They expect to arrive in New York before Holidays. May they find a much needed rest while enjoying their furlough.

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It is with great sorrow to the church and the special work of the Women's Board that the resignation of Mrs. E. M. Hill, Foreign Secretary, is made necessary because of her ill health. It was

absolutely necessary that Mrs. Hill relinquish all duties in order to recover her health. We know this intelligence will be received throughout the church with unfeigned sorrow. This very great work must find a capable, devoted successor to Mrs. Hill. Let us each one remember its needs and pray that during Mrs. Hill's recovery to health her department, which has become a part of herself, may not suffer but find some woman interested and intelligent as the faithful, foreign secretary has been to perform this arduous duty.

WANTED—Two Christian women physicians, of the Allopathic school: one for India, one for Egypt.

For further information address the secretary of the foreign department of the Women's General Missionary Society. Mrs. E. M. Hill, 5502 Margaretta st., Pittsburg, Pa.

## *Leaflets.*

JANUARY, FEBRUARY, MARCH.

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|---|---|
| Evangelization of Mohammedan World.. | 1c |
| Topsy Turvy Land | 1c |
| Work Among Moslem Women | 2c |
| Work and Difficulties in Eastern Turkey | 1c |
| A Turkish Wedding | 1c |
| His Plan | 1c |
| Raymund Lull | 2c |
| Ion Keith Falconer | 2c |
| Henry Martyn | 2c |
| Little Daughters of Islam | 2c |
| Mohammed, Founder of Islam | 2c |
| Mohammedanism | 2c |

**If the above are all purchased at once they will be furnished for 15c. If ordered singly at price stated for each leaflet.**

## *Notice.*

The Half Million Dollar Club was created by resolution of the Men's Jubilee Congress, held at Pittsburgh, Pa., May 1908 to increase the foreign missionary offerings of the United Presbyterian church to an aggregate of $500,000 annually. While the Women's General Missionary Society has no official connection with this club its members and other women of the church are privileged to subscribe for shares at $5.00 each and DESIGNATE SUCH SUBSCRIPTIONS TO THE FOREIGN DEPARTMENT OF THE SOCIETY WORK if they so desire.

Signed, MRS. E. M. HILL,
*By order of Women's Board.*

## *Study for the Month.*

***Watchword for the year.—"I can do all things through Christ which strengtheneth me."***

JANUARY: MOSLEM LANDS—ISLAM.

[Text book—The Nearer and Farther East.]

Text for the month: The word of our God shall stand forever. Is. 40: 8.

Suggestive Scripture lesson: Matt. 6th chapter.

It is well that there should be suitable time given to prayer. Pray for an understanding of the study to follow.

Roll call—Respond with quotations from God's word concerning his warnings and final punishment of false teachers.

**Literary Subject**—Text Book, "The Nearer and Farther East."

1. Mohammedan, The Prophet of Islam.
2. What the Mohammedans believe and practice.

QUESTIONS FOR LEADERS.

1. Compare the beginnings of Islam and Christianity.
2. Strong points in, the life of Mohammed.
3. Mohammed's motives.
4. The Mohammedans' devotion to their prophet compared with the Christian's devotion to Christ.
5. Prayers and Pilgrimages.
6. Facts and feasts.
7. What beliefs does the Moslem hold in common with you?

### SOCIAL PROBLEMS.

1. The Child Labor Problem. (a) Its Evils. (b) Its Remedy.

NOTE—In the study of Mohammedanism thorough preparation is the only hope of obtaining interest. Papers should be brief, not bookish There are many helps. Use a map, the text book and the Women's Missionary Magazine. Leaders may obtain much interest from their helpers if the questions have been assigned in due time. Be brief and accurate.—EDS.

# Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

## *A Thank-offering Message.*

Watchman! What of the hour? What are the indications for this year's Thank-offering? Is the question which comes from the interested lips of many. Judging from the orders received daily at the Women's Board room for the past three months, the women and children are at least busy putting forth commendable efforts toward having a large Thank-offering in this, the first year of the Golden Anniversary period of the Women's General Missionary Society.

As one earnest worker in Iowa puts it —"When you want a thing to succeed, you must work for it." She adds: "Some feared that because of a large sum needed for the repairs to our church this year, our Thank-offering would only be half of the usual amount, but by effort—each one doing her best—we are gratified to find we are still up to the old standard." This same society, after having given a goodly sum one year ago to the regular Thank-offering, gave and gave and continued to give to the special dime and Life Membership offerings from January 1908 until the May convention. Thus the assurance, "the more you give, the more you will want to give" is beautifully exemplified. (Reader! If you doubt it, just try this plan for one year, and see the result.)

It is too soon to even guess what the year's total offering may be, as but few Presbyterial Thank-offering Secretaries have yet sent in the blanks filled out by societies.

Some deeply interested workers are asking, "Is it possible for as large an offering to be given this year as was given for the Silver Anniversary offering last year? Yes, it is possible for the Senior and Junior societies to give the sum of $76,000 every year as a Thank-offering to God for the benefits with which He daily loadeth them, for they are financially able to do it—but whether it is probable—is another question.

Faith peers into the future and sees—what? The total offerings growing larger and larger from year to year until not less than $76,000 Thank-offerings will be given annually for women's work.

On what does faith base her hope? Study the column of figures with the dates, given on page 15 of The Historical Sketch of the Thank-offering Department for 1888-1907. What do you find? That special offerings given during anniversary periods have, under God's rich blessing, proven to be a great incentive to more liberal giving in the years which directly follow. For instance: The tenth anniversary offering of the Women's General Missionary Society given May 1893 amounted to $37,027.80. Previous to that date the largest offering for a single year was $9,082.90. From 1893 to May 1901—the year when the special twentieth century offering of $40,000 was given—the annual gifts ranged from $15,128.55 to $24,014.26—showing a gain of from $6,000 to $15,000 every year.

From the special Twentieth Century offering to the Silver Anniversary offering of $76,000 given May 1908, the annual offerings ranged from $29,739.92 to $37,263.25, the last amount having been given in six months, (from April to October 1906) when the "Ingathering Day" was changed from spring to fall.

The fact that United Presbyterian women and children have never come

short of their obligations to support the work given into their care by the General Assembly of the church, without any appropriation, but for twenty-five years have met their obligations without a debt, gives strength to the bright hope that as the work enlarges and the need of more funds is known, that they will increase their contributions and Thank-offerings more and more every year.

Is there a single conscientious, prayerful giver who will be satisfied to give the same sum from time to time, if God opens the way for her to give more liberally?

Statistics show that the Protestant churches of America are gaining in wealth at the rate of millions of dollars annually. If this be the case should not their gifts to missions increase accordingly.

May the coming twenty-five years bring on an era of liberality in giving to missions of which we now have no conception, and may the missionary societies continue to hold their place in the front ranks.

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## *Echoes from the Youngest Presbyterial Report.*

The first Thank-offering blanks received came from Idaho Presbyterial, organized November 1907. The three societies report as follows:

Women's Missionary Society gave $5.00 Thank-offering last year: this year $15.18. Seven members.

Women's Missionary Society organized less than one year ago with eleven members gave $40.33. Junior $3.29.

Women's Missionary Society reports eight members; Thank-offering last year $17.00, this year $44.50. Junior $3.00

To the question—Will all your offerings be given for the work of the Women's General Missionary Society? the answer from the three societies is yes.

To the question—What are your principal encouragements in your Thank-offering work? one answers "Everything." Another "All are interested and after this we will try to have a congregational Thank-offering."

The question, do you use the Thank-offering boxes? was answered in the affirmative which partly accounts for the success of our "baby" Presbyterial.

Miss Lucille Colvin of Nampa Idaho, not yet twenty years of age, has been elected Thank-offering Secretary. We predict for her a successful service the coming year. Is not this a model Presbyterial? Older and larger Presbyterials—study this model and go thou and do likewise.

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## *Notice.*

SOCIETIES! Hasten to fill out your blanks with your Thank-offering report and send to your Presbyterial Thank-offering Secretaries.

SECRETARIES! Compile your reports for your Presbyterial from the blanks and then send them promptly to the home address of the General Secretary, Mrs. M. C. Porter, 15 Marshall avenue, Allegheny, Pa.

TO ALL SOCIETIES—SENIOR AND JUNIOR! Have the Thank-offering boxes well distributed for the coming year's offering.

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## *Credit to Whom Credit Is Due.*

The last of the Silver Anniversary offering from the societies in far off India has been received and the total amount given is $151.49—a wonderful gift from that needy field, and all sent to the treasury of the Women's General Missionary Society to aid the work of its different departments. Surely, a little child (in strength and wealth) is leading us!

# Young Women's Department

*Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.*

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

"HIS WORDS OF FAITH STILL RING WITH STEADFAST NOTE,
TO LEAD THE WAY TO PERFECT VICTORY!"

*Mrs. J. A. Alexander, Secretary, Crafton, Pa.*

## OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

## *Suggested Program for January.*

Text Book, Nearer and Farther East.

AIM:—To estimate the personal foundation on which Islam is based.—*Moslem World.*

Prayer for work in Moslem lands.

Sing:— 42: 166.

Scripture Lesson:—Matt. 24: 11-14; Isaiah 9: 1-3,6, 7.

1 Life of Mohammed.

(a) From birth to Hegira.

(b) From Hegira to close.

2 Mohammed as a law giver with extracts from the Koran.

3 Every day religion of the Moslems.

Questions for general study given by Miss Milligan in study class.

1 What test would you apply to a religion before you would accept it?

2 Be able to give meaning of Prophet, Islam, Hegira, Zem Zem, Black Stone, Kaaba, Koran, Crusades.

Helps to the Study:—

The Moslem World, by Dr. S. M. Zwemer. Prices, cloth 50c, paper 35c. Springs in the Desert, by S. Alice Ranlett, price 20c

Order above from Mrs. John A. Crawford, Literature Secretary, 907 Publication Building, Pittsburg.

In the Days of Mohammed, by Anna May Wilson, price 8c post paid.

Order from David C. Cook Pub. Co., 36 Washington street, Chicago.

## *New Society.*

Miss Bertha M. Mattox reports a new Young Women's Society, with twenty-three members, at Little York, Illinois.

## *Convictions in Regard to Mission Study.*

BY MR. EARL D. MILLER.

Wide and rapid as has been the spread of MISSION STUDY within the past six years, among practically all of the denominations of the Protestant Church, in America, and among many in Europe, the movement has not yet assumed the place in the life of the church that it merits. And in our own part of the Christian Church, much is yet to be accomplished by those interested in the work, by means of the Mission Study group. Space cannot be taken in detailing methods followed, nor in suggesting the material that is available for the group.* Let me rather suggest some of the advantages to be found in the work.

*The Mission Study Class Manual, by Mr. B. Carter Millikin, presents very thoroughly methods and ideals for Mission Study Groups. That Manual and other material can be obtained from the Women's Board, the Board of Foreign Missions or the Board of Publication,

Mission Study better fits us to do our plain duty. As soon as we begin to claim to be Christians—and even before—Jesus has the supreme right to our lives. There is a duty imposed upon us by our mere living, even the same duty that Christ Himself recognized as His duty. "I must be about my Father's business," should state our life purpose, as the words showed His. And it is impossible to escape realization of what business the Father wants us in, as we read His Word. When we think things through we know that God's love recognizes no race or color or individual as one that He desires to show partiality to. When we come to know Him, we see His love for every soul, in every turn of affairs and we know that "His business" is to reconcile men to God, to reveal to them His perfect love for them, individually, to win them to His service, to save them and to make them Godlike.

Granting that, let us get beyond the stage of theories and begin to learn of the world's needs and opportunities, *so that we can use our lives in meeting them*.

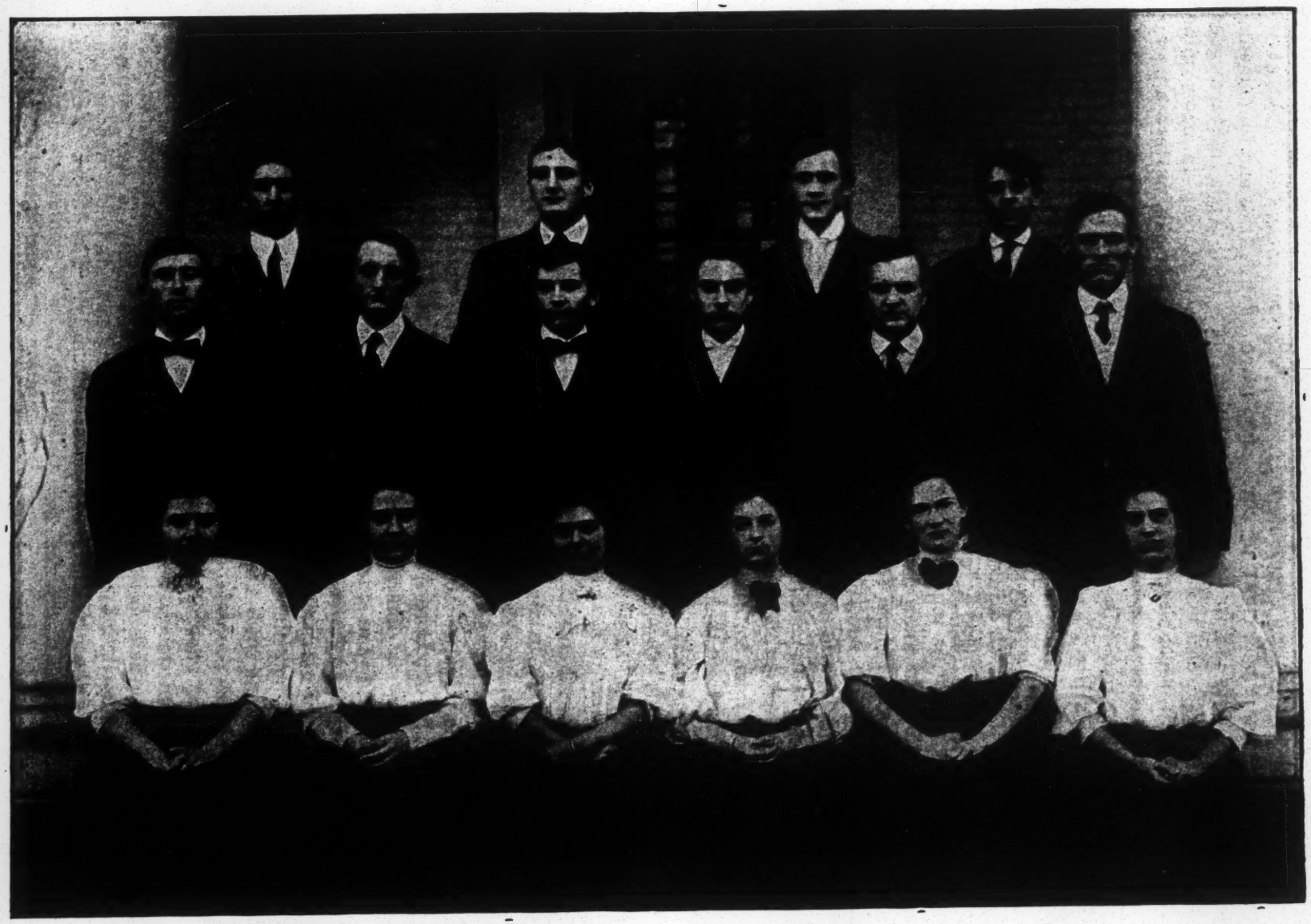
There is a great indictment brought against the life of every Christian who is not on fire to have others know Jesus Christ. Psychologically and experimentally, when men realize the greatness of salvation in our Lord, they are eager to make it real to others. It is our duty, yes, but beyond every unpleasant idea of duty, it is the Christian's desire, too. And especially as we learn of and better realize the pitiable state—the deep degredation and utter hopelessness of non-Christian peoples, do we long to help them to "know Him." So from Mission Study alone can come the knowledge of the greatness of the duty that is ours—that knowledge which is the first step toward the glorious satisfaction of duty accomplished.

Mission Study is a means of culture that is unsurpassed. Next to travel and actual contact with world conditions study of them has the greatest effect in broadening and deepening men. And even with the travel and contact thought is essential and expression of thought (which together mean "study") that we may learn the realities and fundamental verities of life. True culture goes beyond simply storing in one's mind many facts. To make culture a part of character, knowledge must work itself out in actions along the lines of the purposes and emotions aroused. And here again, for our own *best* culture, comes the call to use our attainments; and no work offers such perfect opportunity for the *best* employment of our *best* powers, of *every* power, as the evangelization of the world, the result toward which mission study tends.

There is a students' joy in just acquiring knowledge that many have experienced. The joy that comes to the student of history, geography, world-politics and world-business, sociology, religions and other lines, is found in Mission Study. Each study is taken up in its right bearing without exaggeration of the importance of any. Each division is considered in relation to God's plan for the world, and so harmonizes most satisfactorily, in the student's mind. And the word "harmony" suggests the satisfaction that one has who has come to know even a little the harmony of God's great world-plan; and who has united his efforts with God in leading the world back to Him.

Other arguments are numerous for undertaking the study of Missions. Patriotism, from many view points, demands that we know more of the relation of our country to others, business men are setting Christian workers an example in their getting more and more into contact with other shores. The present year's study is well prepared, a new field appeals to our denomination most strongly. The work needs you collectively, as a society or missionary organization of some kind; for it is the work which the church is organized to *get done*, and needs you, individually, as "ambassadors of the King."

THE NEED IS FOR ALL, AND ALL OF ALL, AND NOW.



STUDENT VOLUNTEER BAND OF WESTMINSTER COLLEGE, NEW WILMINGTON, PA.

## *The Little Lachmi's Story.*

By Sue Cooper White.

Two missionaries entered the Hindu home where little Lachmi lived. As one sat on a bed surrounded by a crowd of women, the other sat on a stool in a corner by the side of the sad faced and dirty Lachmi and heard her story and listened to the longings of her childish heart. The little one talked on and on as if it were such a relief to have a listener.

"Oh, Miss Sahabaji I am so glad you came for I want to ask you many, many things. My brother went to a school and learned strange things and he told me some of them. He says you white people claim it is wrong to sell girls and to marry them when they are so young. So if it be wrong why was I married for five hundred rupees to a man who was forty-three when I was only ten? We were engaged when I was a year old and when I was ten we were married. Don't you want to hear about our wedding?

"Lots of people came and the holy man sat in the center surrounded by the sacred fire. Then he came, (an Indian woman never speaks her husband's name) and I had halves of cocoanut shells tied to my arms and we walked around the fire seven times. The last time my *chaddar* was tied to his clothes and I walked in front of him instead of behind. During this time the holy man was repeating words. Thus we were married and I went to his home for one day. The wedding dinner cost so much, for all the city ate of our food that day and beggars came from many places, so we have been poor ever since. Then six months ago he came to our house and wanted me to go home with him. Said he would give another hundred rupees. I peeped and listened when he was talking to father and he looked so cross and talked so loud I was afraid and did not want to come and every one told me I would have to obey his mother and brothers' wives but they said I must come for father needed the money. The wedding was nice—I got lots of jewelry and nice clothes but I did'nt want to live in his home. But I had to come and I get so tired of working. Then one day I forgot and let my *chaddar* fall back from my face when his brothers were in the room and he beat me. His mother laughed and I ran home. But my father sent me back and he whipped me again and shut me up in a dark closet. And so every day I cooked and scoured and worked but nobody loved me or cared about me. After awhile he took sick. It was fever but they said I had caused an evil spirit to come to him. So they burned the top of his head to let it out and gave him snake medicine but he became worse and worse. Finally they brought in the cow and as he held on to its tail he died. So we know he is safe across the *Styx River*. They burned his body and will soon take his ashes to the Ganges River so of course he is alright but I am an outcast. They say I killed him and now I don't know what they will do to me. I have had only bread to eat since he died three weeks ago and have not had on clean clothes. Oh, can't you help me?"

My brother said there is only one God and He is in Heaven and He loves us and we should worship only Him. He learns commandments and mother says some are good and some very bad. One that she says is a lie is "Thou shalt not make unto thee any graven images." And he knows a song about our idols. It says "Though ears they have they do not hear," and it says too, "Our God in the Heaven is," and I forget the rest. Father does not allow him to sing it any more or go to the school either.

Brother says "God in Heaven sees everything and hears what we say." He says white people shut their eyes and talk to Him and He gives them what they need. Then he told me something about a Holy Man who loved even girls and died for us all. He did lots of good and and His heart is full of love. Mother said our idols are better than the white

people's God, so one morning when I went to give my offering I took the nicest rice and rang the bell to make sure they knew I was there. Then I knelt down and shut my eyes and said, 'Do you love me?' But when I opened my eyes they looked just as ugly and cross as before. They do not care and no one cares for me.

Maybe if I could go to the Ganges and wash, things would be all right. They tell me now I am a wicked girl but then I might be clean and perhaps they would like me a little. Or if I could learn to read, but when I asked them they said, 'Can a donkey learn?' ''

The missionary told of the love of the Holy Man Christ for little children and of His great work for mankind and the little Lachmi said, "Oh, if you could only come every day, there would be comfort in my heart." But the missionary had to tell her she would not be back for a year and explained how there were many hundreds of villages and cities in the District and so they could not visit them more than once a year. The little child widow cried and said "I may be dead then," and so they left her with the plaintive cry of "Can't you come again and help me" ringing in their ears.

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NOTE—After reading the above how much do we care? How much can we do? If we do all we can, many sad girl widows in India will exchange their garments of filth and their lives of sorrow for cleanliness and love. When will we learn that our lives would be similar to these but for the Grace of God.—EDS.

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## *Individual Responsibility.*

There is work for all of us, and there is special work for each, work which I cannot do in a crowd or as one of a mass, but as one person, acting singly according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do. I must do my work as a part of the world's great whole, or as a member of some body. But I have a special work to do, as one individual, who, by God's plan and appointment, has a separate work. If I do not do it, it must be left undone. No one of my friends can do that special work for me which I have come into the world to do. She may do a higher work, a greater work, but she cannot do my work, I cannot hand my work over to her any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of women however well ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my own work for me. I must do it with these hands or these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work.

And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify His name than if I were either going out of my own sphere to do the work of another or calling in another into my own sphere to do my own work for me.

Adapted from Ruskin.

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If we have learned nothing this year, it has not been worth our living through it. If we are not more sure of God's goodness than we were at the beginning of the year, it is not because we have not received more of God's goodness to assure us. Are you more confident of your self than you were a year ago? Then the year has not been a thoughtful one. Are you more confident of God? Then you have grown wiser. Carry over into the next year your successes—but only to better them; your failures—but only to avoid repeating them.—Ex.

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O power to do! O baffled will!
O prayer and action! ye are one;
Who may not strive, may yet fulfill
The hardest task of standing still,
And good but wished, with God is done.

—*Whittier.*

# Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
230 S. Fairmount Ave., Pittsburgh, Pa.

## *A Word of Advice to Leaders.*

***Who Purpose Using the Mission Study Book as a Text Book in Their Societies.***

This is the month when many Junior Leaders are planning their programs for the coming year. Some have already decided to use the new book, "MISSION STUDIES FOR JUNIORS" as a text book during the year, and to such I would like to say a few words.

While the studies will prove a great help to you, if rightly used, it will not do to depend on them altogether to do your work. Each lesson should be carefully gone over beforehand. You will want to bring many side lights to bear on the subject of the chapter. Pictures and maps will often fit in and make the study much more interesting. Where at all possible the Juniors should be encouraged to start a missionary scrap book with the first lesson and keep it up till the last. After each lesson items of interest, not in the text book but which were brought out in the study of the lesson should be jotted down in the scrap book, together with any pictures the children can gather, which to their minds would illustrate points in the lessons. To these might be added appropriate verses of Scripture or verses of poetry, clipped from magazines or papers.

Short leaflets bearing on the subject, especially those in story form may be read aloud to the children or given to a Junior beforehand to read and tell in his own words at the meeting.

Map exercises should be introduced, such as locating the mission in a certain study, and showing the shortest way to get there from the home of your society, or you might have blackboard drawings of all the different modes of travel you would have to employ to reach some of our far-away missions.

Be sure to make each lesson a practical one by setting the children to thinking and planning how they can help to better conditions described. Each lesson should begin with a review of the former lesson and for this purpose the ten questions following each chapter will be found useful.

Plan for a public oral examination at the close of the year. Invite the congregation to this examination. An effective method would be to divide the children as in the old spelling school days. Have the minister or an elder put the questions time about to each division. You will find that a goodly number of Juniors will be left standing when the contest is over and a goodly number of the audience will have to confess that the Juniors know more about our United Presbyterian Missions than many of their parents.

Hints on teaching the lessons will be given through the year 1909 in the Junior Missionary Magazine.

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## *Hints on Teaching the Lesson.*

December 6, JUDAS AND PETER: A CONTRAST. Luke 22: 47, 48, 54-62.

Judas and Peter were alike in some things. They were both alike followers and companions of Jesus for three years. They both professed to be warm friends of Jesus. They both served Jesus. They both had besetting sins,—Judas was greedy of money,—Peter was conceited and self confident. The great difference lay in the fact that Peter really loved Jesus while Judas only pretended to love Him.

There is a lesson of warning for us here. We may profess to be Christ's followers,—we may be seen in the company of Christians,—we may even outwardly seem to be serving Jesus,—and yet like Judas, we may be false to Him in our hearts and may be ready to give Him up for money or pleasure or ambition, or anything else which we have been secretly loving more than Him.

There is a lesson of comfort too. We may sometime, like Peter, have been tempted to deny Christ or at least have kept silence when we might have borne witness for Him. And when we think of all He has done for us, we may feel that we do not deserve to be counted any more among His friends. But He is just as ready to forgive as when He turned and looked so lovingly, so sorrowfully at Peter. He will take us back into His service and give us a chance as He did with Peter to do valiantly for Him. Let us see to it that we improve our opportunity as Peter did.

December 13, CHRIST ON THE CROSS Matt. 27: 33-38.

Here are three things to impress on the Juniors from this lesson.

1 How God hates sin. It is the fashion nowadays to make light of sin, but a look at Christ hanging on the cross will convince us that God does not think lightly of sin.

2 How Jesus loves the sinner. When the rulers mocked Him as He hung on the cross and said "He saved others; let Him save Himself, if He be the Christ, the chosen of God," it was not because He could not have come down from the cross that He hung there in agony, but because He chose to take our place and suffer our punishment.

3 How the sinner ought to love the Saviour. "All this He did for me, what can I do for Him?"

December 20, THE RESURRECTION STORY Matt. 28: 1 10.

It will be well to go over the different accounts of the resurrection and see that the children have the scene clearly in their minds. There is no event in history more clearly proved than the resurrection and yet there are many who deny it. You might sum up the proof for the children thus, 1 The empty tomb. 2 The testimony of the angels. 3 The testimony of those who saw Him and spoke to Him after His resurrection.

Here are some reasons why it is all important that this resurrection story be a true story.

1 Jesus said He would rise again. If He did not, He did not speak the truth.

2 His rising from the dead was the proof that God had accepted the sacrifice He had made. The resurrection is like a receipt that our debt is paid.

3 If Christ did not rise again, then we shall not rise again and all the glorious promises of our religion are of no avail. We would be like those who say "Let us eat and drink for tomorrrow we die." But, thanks be to God we know that Christ did rise from the dead and that we too shall be raised and taken to dwell with Him in Glory.

December 27, CHRIST'S LAST WORDS TO HIS DISCIPLES, Matt. 28: 16-20 Mark 16: 19 20.

After making the farewell scene in which the words of our lesson occur, very vivid to the children, show them that this command was intended not only for the few disciples who heard it but for all who should be followers of Christ in ages to come.

Make the lesson practical by calling for suggestions as to how to obey the command. Next bring out how our church is trying to obey the command, and then what part the Juniors have in sending the Gospel message. Show them how they can speak for Jesus and live for Him in their homes and schools and among the neighbors and how they can be fitting themselves now for the glorious work of carrying the message where it has never yet reached. Remind them how God is opening doors which have long been closed and how at the present time there is almost no hindrance to the Gospel message but the laziness and selfishness of those to whom it has been committed.

Close your lesson by talking over plans whereby your Junior society during the coming year shall be more active than ever before in obeying this last command of the Master.

# Treasurer's Report for the month of October, 1908.

**It is desired that all money should be in form of even dollars except on Parsonage Loans.**

| PRESBYTERIALS | Foreign Missions. | Foreign Salaries | Home Missions | Indian Missions | Freedmn's Missions | Junior Special. | Church Exten and Parsonage | Minister'l Relief | Paymnt on Parsonage Loans | Home for Missionr'y Children | Junior Life Membership | Senior Life Membership | Returned on Loan Investments | Continge't Fund | Women's Asso. Work: Orph'n Home | Women's Asso. Work: Home for Aged People | Women's Asso. Work: Columbi Hospital | Magazine Fund | Temperance | TOTAL. |
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| Allegheny | 115 00 | 437 00 | c228 00 | 7 00 | 54 00 | ..... | 10 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2 00 | 858 00 |
| Arkansas Valley | 8 00 | 14 00 | 3 00 | ..... | 1 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 21 00 |
| Beaver Valley | 5 00 | 40 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 55 00 |
| Boston | 51 00 | ..... | 26 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 92 00 |
| Caledonia | 11 00 | ..... | 19 00 | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 35 00 |
| Cedar Rapids | ..... | 65 00 | ..... | 87 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 152 00 |
| Chartiers | 51 00 | 399 00 | 13 00 | 4 00 | 3 00 | ..... | ..... | 1 00 | ..... | ..... | ..... | ..... | ..... | ..... | 18 00 | 1 00 | 1 00 | ..... | ..... | 491 00 |
| Chicago | 19 00 | 130 00 | 10 00 | 25 00 | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 189 00 |
| Cleveland | 39 00 | 125 00 | 46 00 | 8 00 | 13 00 | ..... | 3 00 | ..... | ..... | 8 00 | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | 247 00 |
| College Springs | 7 00 | 350 00 | 36 00 | ..... | 6 00 | 5 00 | 10 00 | ..... | ..... | ..... | ..... | 25 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 439 00 |
| Colorado | 20 00 | 25 00 | ..... | ..... | ..... | ..... | 4 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 49 00 |
| Conemaugh | ..... | 150 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 150 00 |
| Delaware | 25 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 25 00 |
| DesMoines | 28 00 | 166 00 | 22 00 | 2 00 | 18 00 | 5 00 | 3 00 | ..... | ..... | ..... | ..... | 25 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 269 00 |
| Detroit | 15 00 | ..... | 12 00 | ..... | ..... | ..... | ..... | 6 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 33 00 |
| Frankfort | 4 00 | ..... | 2 00 | ..... | 4 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 |
| Garnett | 42 00 | 21 00 | 21 00 | 3 00 | 4 00 | 2 00 | 4 00 | 4 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 101 00 |
| Illinois Southern | b146 00 | 161 00 | 10 00 | 9 00 | ..... | ..... | 1 00 | 1 00 | ..... | 2 00 | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | 2 00 | 337 00 |
| Indiana | 21 00 | 25 00 | 38 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 84 00 |
| Indiana Northern | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 |
| Iowa Northwestern | 7 00 | ..... | ..... | 3 00 | 3 00 | ..... | 8 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 16 00 |
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| Lake | 61 00 | ..... | ..... | ..... | ..... | 8 00 | 10 00 | 7 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 86 00 |
| Los Angeles | 5 00 | 2 00 | 2 00 | 20 00 | 46 00 | ..... | 23 00 | 24 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 149 00 |
| Monmouth | 2 00 | 40 00 | ..... | 2 00 | 12 00 | ..... | 1 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 57 00 |
| Monongahela | 14 00 | 208 00 | d178 00 | 15 00 | 50 00 | 2 00 | 10 00 | ..... | ..... | ..... | ..... | 25 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 497 00 |
| New York | 8 00 | ..... | 2 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 00 |
| Ohio First | 4 00 | 125 00 | 34 00 | ..... | 16 00 | ..... | 9 00 | 4 00 | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 | 5 00 | ..... | ..... | ..... | 202 00 |
| Oklahoma | 2 00 | ..... | ..... | 1 00 | 1 00 | ..... | 1 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 |
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| Puget Sound | 8 00 | ..... | 5 00 | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2 00 | ..... | ..... | ..... | 20 00 |
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| Steubenville | 54 00 | 105 00 | ..... | 3 00 | 3 00 | 3 00 | 3 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 171 00 |
| Vermont | 26 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 26 00 |
| Westmoreland | 26 00 | 79 00 | 24 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 129 00 |
| Wisconsin | 7 00 | ..... | 4 00 | 3 00 | 18 00 | ..... | ..... | 3 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 85 00 |
| Mr. and Mrs. G. M. Paden | ..... | 50 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 50 00 |
| A Friend | ..... | 250 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 250 00 |
| North Bend Congregation | ..... | 125 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 125 00 |
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| A Friend of India | a350 00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 350 00 |

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| East McKeesport, Pa. | | | | | | | | 63 83 | | | | | | | | | | 63 83 |
| Dales Memorial, Phila | | | | | | | | 338 50 | | | | | | | | | | 338 50 |
| Saxman, Kan. | | | | | | | | 33 30 | | | | | | | | | | 33 30 |
| Torrington, Wyo. | | | | | | | | 41 61 | | | | | | | | | | 41 61 |
| Arkansas City | | | | | | | | 25 00 | | | | | | | | | | 25 00 |
| Bellingham, Wash. | | | | | | | | 47 55 | | | | | | | | | | 47 55 |
| Moline, Ill. | | | | | | | | 338 55 | | | | | | | | | | 338 55 |
| Boynton, Okla. | | | | | | | | 34 00 | | | | | | | | | | 34 00 |
| Evanston Ill. | | | | | | | | 69 88 | | | | | | | | | | 69 88 |
| Elmwood, Des Moines | | | | | | | | 97 12 | | | | | | | | | | 97 12 |
| North End, Allegheny | | | | | | | | 77 70 | | | | | | | | | | 77 70 |
| Harvard Heights, LosAngeles | | | | | | | | 69 38 | | | | | | | | | | 69 38 |
| Items of cents | | | | | | | | | | | 2 68 | | | | | | | 2 68 |
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| | | | | | | | | | | | | | | | | | | |
| Total | | | | | | | 60 00 | 1285 92 | 22 00 | 10 00 | 75 00 | 231 42 | 12 68 | 28 00 | 8 00 | 1 00 | 4 00 | 7713 02 |
| | 1285 00 | $225 00 | 815 00 | 197 00 | 807 00 | 40 00 | 106 00 | | | | | | | | | | | |

a To complete endowment of a bed in Jhelum Hospital, India.
b Includes $134.00 on endowment of bed in Sialkot Hospital memory of Edith M. Fulton.
c Includes $116.00 for work among foreigners, Allegheny, Pa.
d Includes $143.00 for Italian Missions, Pittsburg.

Junior Life Member: Robert Philip Smith.
Senior Life Members { Mrs. T. D. Stewart, Mrs. J. K. Watson, Mrs. W. A. Ralston.
Young Women's Special Work, $28.00,

MRS. J. B. HILL, Treas.,
5680 Bartlett St. Pittsburg, Pa.

# The Board of Directors.

The Board met in regular session October 20th with Miss E. D. Brown in the chair. Dr A. H. Pollock, lately returned from Egypt, met with the Board during the morning hour, taking part in the prayer service and later giving a very interesting account of some of the conditions of our work in Luxor.

The resignation of Mrs. E. M. Hill as a member of the Board was presented and accepted with deep regret. This action was taken because the condition of Mrs. Hill's health demands complete rest and exemption from all care and responsibility and in the hope that a period of entire rest will soon enable her to again take charge of the work she loves and has been so faithful and efficient in carrying on.

It was reported that the wall surrounding the Luxor school is in a very bad condition and the rising Nile will come into the grounds.

The Treasurer was authorized to send one thousand dollars for the building of a permanent wall about the school.

Miss Mary E. Logan of India is reported very ill and will return to America with Dr. White and Miss Lawrence.

Junior Secretary reported five new Junior societies: Lodi, Wisconsin; Nampa, Idaho; Assumption, Ill; Albany, Oregon and Witherspoon Juniors, Indianapolis.

One life member, Thos. Hannah, Shadyside, Pittsburg, was reported.

Mrs. R. C. Morton, Allegheny Presbyterial, was elected a member of the Board to fill the vacancy caused by Mrs. N. L. Wallace's resignation.

NOVEMBER 3rd—The Board convened, Miss Brown presiding and conducting devotional exercises. Treasurer reported receipts for October $7,713,02 and disbursements $16,325.82.

Mrs. Wilson stated that a fine camera and films, valued at $25, had been furnished by the Juniors of 1st Allegheny and were sent out to the Sudan with Mr. Tidrick.

In the Freedmen's department Miss Esdon was appointed teacher of Domestic Science at Chase City and Mrs. Chandler Matron at Norfolk Sewing machines were granted Cleveland and Arlington and some needed supplies at other stations.

A Young Women's Society was reported organized in the 11th Pittsburg, Pa.

The Junior Committee recommended a Junior Pin; the design is plated silver and pink and white enamel to cost 10cts. and in gold plate, pink and white enamel, 30 cts.

The Committee appointed to visit the southern Mountaineer Field reported that they had gone to Kentucky and visited a number of places and found the people at Frenchburg, the county seat of Menefee county, very desirous of having a school opened there for higher grade work. A site for a building was offered as an inducement to us to take up the work.

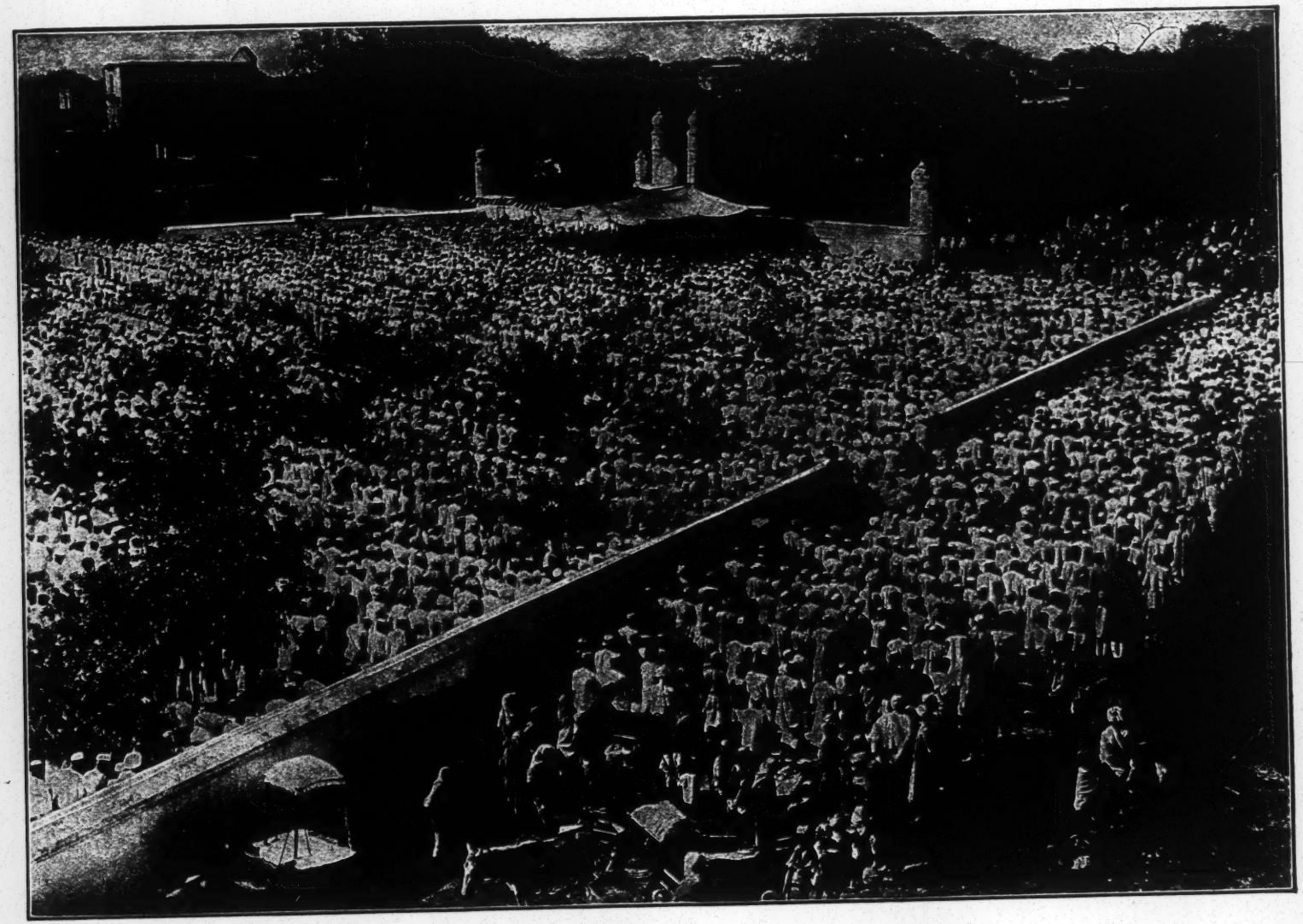
It was decided to undertake work at Frenchburg and begin by building a school, when the proper arrangements can be made with the people at Frenchburg.

MRS. J. D. SANDS, Sec.

# Our Opportunity.

"WE NEED THEN TO DEVELOP OUR INTELLECTUAL NATURES BY SYSTEMATIC STUDY OF GOD'S WORD AND BY EARNEST RESEARCH OF ALL MISSIONARY LITERATURE AVAILABLE. SINCE THE CRY NOW COMES FROM ALL OVER MISSION FIELDS FOR MORE WORKERS, MORE MONEY TO SUPPORT THEM, WE CANNOT NEGLECT OUR OPPORTUNITY. THINK OF THE MILLIONS UPON MILLIONS OF WOMEN—OUR SISTERS—MADE BY THE SAME DIVINE ARCHITECT, CAPABLE OF THE SAME EMOTIONS, THINK OF THE MISERY AND DEGRADATION OF THEIR SOCIAL STANDING, THE IMPENETRABLE GLOOM THAT OVERHANGS THEIR FUTURE UNLESS WE TELL THEM OF A BETTER LIFE."

*—Women's Missionary Record.*



**THE GREAT MOHAMMEDAN FESTIVAL "THE ID."**

A crowd of Moslems attending services at the Mosque Allahabad, India.